THE DISCOVERY of the *most dangerous* Dead Faith.

BY

JOHN EATON, Mr of Arts, and sometime Student in Trinity Colledg in *Oxford*, and 15. yeers Minister and Preacher at *Wickham-Market* in *Suffolk*.

The second Impression, with an Addition of *Abrahams Steps of Faith*, and *The true Treasure of the Heart*. By the same Author.

LONDON, Printed by *R. Bishop* for *William Adderton*, and are to be sold at his shop in *Duck-lane* 1642.

BRITISH MUSEUM

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Heb. 3. 12.

Take heed brethren, lest there be in any of you an evill heart of unbelefe, in departing away from the living God.

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The Preface to the READER.

Christian Reader,

THE elect vessel of God, St Paul, *gave two speciall and cleare prophesies of things to be fulfilled before the second comming of our Lord Iesus Christ: the first, of the rising, reigne, and fall of Antichrist, as he saith,* 2 Thes. 2, 3, 4. *that* the day of Christ shall not come, except there come a fal-

a falling way first (*to wit, from faith*) and that man of sin be revealed, the son of perdition, who opposeth and exalteth himselfe above all that is called God, or that is worshipped; so that he, as God sitteth in the Temple of God, shewing himselfe that he is God. *Concerning whom* the Spirit speaketh expresly, that in the latter times men shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisie, having their conscience seared with an hot iron, forbidding to marry, and commanding to abstaine from meats

which

which God hath ordained, &c. 1 *Tim.* 4. 1, 2, 3. *All which we now see to be in these latter times clearely revealed and plainly fulfilled, and that* the man of sin is consumed with the Spirit of Christs mouth (*that is, the word of God*) and shall be destroyed (*to wit, utterly*) with the brightnesse, or glory of his comming, 2 Thes. 2. 8. *The other Prophesie followes this, plainly describing these our last daies wherein the truth of the Gospel being againe restored, and the purity of faith againe professed; yet people should be such sleepy embracers of the same, and such dead, unprofitable, unfruitfull,*

atheistically, and unthankful receivers and professors of it, that these last dayes should bee farre more perillous and dangerous than the former; which prophesie, although some seeme to conjoyne it as all one with the former (which for the neer following one of another may beare the more easie interpretation:) yet Saint Paul *doth distinguish them, and plainely sever this later from the former, as being for time the later, yea in the last dayes, and for nature, the more perillous and dangerous; and therefore he saith, not in the later times, as in the former Prophesie. But this know (saith he) also that* in novissimis, *or* ex remis

extremis diebus, in the laſt dayes *of all* ſhall come *hard and* perilous times: *Wherein hard and perilous? Becauſe* (*ſaith he*) men (*namely, ſuch as profeſſed themſelves reformed Chriſtians*) ſhall be lovers of their owne ſelves, covetous, boaſters, or braggers, proud, blaſphemers, diſobedient to parents, unthankfull, unholy, without naturall affection, truce-breakers, falſe accuſers, or make-bates, incontinent, fierce, deſpiſers of thoſe that are good, traytors, heady, high-minded, lovers of pleaſures more than lovers of God. *Muſt it not needs bee a very hard and dangerous living*

in theſe laſt dayes with ſuch a viperous generation as theſe. But that which follwes after is more hard and dangerous (namely) having a forme of godlineſſe, but denying the power thereof, 2 Tim. 3. *to the* 5. *Marke, I pray, that herein lieth the great perill and danger of theſe laſt dayes,* ἔχοντες μόρφωσιν εὐσεβείας *(that is) having the forme, ſhew, and appearance of faith, piety, and true godlineſſe, they deny, or are farre from the truth, vertue, or power of faith and godlineſſe, having indeed neither faith, nor love; and ſo are not only overwhelmed themſelves in the moſt dangerous dead faith, to the fearfull deceiving, and utter*

deſtru-

deſtruction of their own ſoules, but alſo doe ſo dangerouſly inwrap the very elect in this dead faith, that (if it were poſſible) the very elect might finally bee deceived, and periſh therein. And hereby for a time may be deceived, becauſe they doe not mark that there are two ſorts of ſuch as are in this dead faith.

The firſt ſort are ſuch (and thoſe very many) as being borne and brought up in the outward viſible Church, can talke of Chriſt, and of ſome generall points of God, and his Goſpell, ſaying that they hope to be ſaved by Chriſt, becauſe they thinke that they beleeve, and are of that true Religion that all their

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Countrey is of: but being ignorant of the horrible filthineſſe of ſin before God, and of the infinite pure and righteous nature of God againſt ſin, and thereby ignorant and careleſſe of free juſtification, that only heales them, doe continue in their old corrupt natures, and are Crab-trees, *bringing forth only* the ſower and bitter Crab-apples *of a prophane life, and a ſecure, and careleſſe, looſe converſation: who though they ſooth and flatter themſelves in this ignorant dead faith, and hope they ſhall doe well enough, or at leaſt as well as their neighbours; yet doth God by the Prophet* Eſay *denounce againſt them, ſaying,*

It

It is a people of no understanding, therefore he that made them will have no mercy on them; and he that formed them will shew them no favour, *Esay* 27.11. Therefore hell hath enlarged her selfe, and opened her mouth above measure, and their glory and their multitude, and their pomp, and hee that rejoyceth shall descend into it, *Esay* 5.14.

The other sort that are in this dead faith, are such as seeme to be awaked out of this dead lethargie, and professing a better feeling of sin, and a deeper consideration of their lost estate and misery by sinne, aspire with a

stronger

ſtronger deſire, and a far greater earneſtneſſe to life and ſalvation. But becauſe they are naturally conceipted, that the meanes to attaine this life and ſalvation is to leave their ſinne and to become good, holy, juſt, and righteous: therefore they neglect free Juſtification, the only true meanes and way to life and ſalvation; and ſet light of faith in Chriſts righteouſneſſe which doth perfectly juſtifie before God, and are carried with a blinde prepoſterous zeale after their owne good workes and well doings, ſecretly ſeeking to become good, holy, juſt, and righteous before God, by their diligent keeping, & care-

full

full walking in all Gods Commandements; and so by a carnal understanding of justification, are carried away from Christ, and true free justification, to hang upon their own good works and well-doings; and thereby in stead of life and free salvation, doe drowne themselves in sinne, death, and eternall damnation; and yet under a deepe conceit of great holinesse and righteousnesse. And thus doe they perish with the devout unbeleeving Iewes, who although they had a blinde, dead faith of righteousnesse, life and blessednesse by the Messiah *to come; for they* did all eat of the same spirituall meat, and did

all

all drinke of the same spirituall drinke, (*that is, by this generall dead faith in Christ to come*) for they dranke of that spirituall Rock that followed them, and that Rocke was Christ. But God was not well pleased with them (*in this dead faith*) and so they perished, 1 Corinth. 10. 3. to 6. *And yet S.* Paul *saith of them*, that they followed after the Law of Righteousnesse, but yet did not attaine to the Law of Righteousnesse. Wherefore? Because they sought (*the keeping and fulfilling of it*) *not by faith*, but as it were by the workes of the Law; and so stumbled

at

at the ſtumbling ſtone, Rom. 9. 31, 32. *Yea, Saint* Paul *teſtifieth and* beareth record of them, *that herein* they had the zeale *even* of God, but not according to knowledge *of free juſtication*. Becauſe being ignorant of the righteouſneſſe of God, they went about to eſtabliſh (*or to make, as it were, to ſtand upon its feet*) their owne righteouſneſſe, *and ſo* did nor ſubmit themſelves to the righteouſneſſe of God; *And thus they periſhed, becauſe they knew not that* Chriſt was the fulfilling and end (2 Cor. 3. 7, 8, 11. 14.) of the Law for righteouſneſſe to every one that be-

leeveth

leeveth, Rom. 10. 2, 3, 4.

And thus we see that such as are in this dead faith, varnished, and garnished, and gilt over with this preposterous zeal of diligent keeping, and carefull walking in all Gods commandements, are ignorant of Christs righteousnesse, the maine of their free-salvation; are unbeleevers, onely giving Christ and free justification a Judas his kisse, *whereby they goe about to stablish, or set up (as it were) upon its feet their owne righteousnesse with the Iewes and Pharisees, and contemne and set light of free Grace, are rebellious against God, in not submitting themselves to*

the righteousnesse of God, and miserably perish (as I said) in the deepe conceit of great holinesse and righteousnesse, which doth so strongly bewitch the people with a faire glister, and beautifull brightnesse of workes of righteousnesse, that it cunningly creepes up into the Pulpits also, and with her faire shew turneth the Ministers of Satan into the seeming Ministers of Christ, 2 Cor. 11. 13, 14, 15. *As Christ said to the Angel of the Church of Sardis,* Thou beareſt a name that thou liveſt, but thou art dead, Rev. 3. 1.

So that although both these sorts of the dead faith do reject

and

and set light of free justification, and are both enemies to free grace, the glory of Christ, and to their own free salvation: yet doth this second sort more subtilely deceive, and more dangerously destroy. And therefore the first sort of people in this dead faith are by the Lord of wisedome Jesus Christ *likened to* Hogs, *that having the* pearle of the Gospel, *free justification, cast before them to call them from their* rooting in the earth and wallowing in the mire *of sin; although they* contemptuously trample this onely saving pearle under the filthy feet of their careleſſe and ſwiniſh affections: *Yet they commonly a-*

gainſt

gainſt their Miniſters, and them that wiſh them well, do only give a hoggiſh grunt of contempt, *and away they goe to their* rooting in their earth, *or* to their wallowing in the mire, *and ſo are plainly diſcerned, ſoon convinced, and many of them eaſilier converted and ſaved. But the ſecond ſort are likened to* Dogs, *that* greedily feeding upon the carrion of their good workes, *obedience, and well-doings: if any caſt before theſe the* precious pearles of Chriſts works *and well-doings, as ſufficient perfectly to juſtifie them, and freely and certainly to ſave them, they do not only* trample under the feet of their Phariſaicall

Phariſaicall affections the ſame precious pearls; *but alſo fall*, like Dogs, abarking *at them that wiſh them well, with calumniations, railings, and ſlanderings: Yea, through a ſecret inbred delight, and blinde zeal of eſteem of the hidden vain glory of their own righteouſneſs, good works, obedience, and well-doings, contrary to the Prophet* Eſay *and* Pauls *affection, that counted all the righteouſneſſe, works, and wel-doings of their ſanctification but as* filthy ſtained rags, and would not bee found in them *before God, but* eſteemed them as dung, that they might bee found in the righteouſneſſe of Chriſt *only before*

before God, Phil. 3. 8, 9. *Through this secret lurking vain-glory I say) of their owne holinesse and well-doings, they will not stick to flye in the face of the Minister and* Messenger of Christ *that* beseecheth them to be reconciled unto God *by* being made the righteousnesse of God through Christ *only*, 2 Cor. 5. 20, 21. *but will* teare *out, if they can, his very* throat; *because they feel themselves hindred from feeding upon the filthy pleasing* carrion *of the vaine glory in their owne works of righteousnesse, and weldoings. And therefore did the Apostle say to the true Christians:* Beware of Dogs, Phil. 3.

2, 3.

2, 3. *becauſe in ſtead of life and ſalvation, which they ſeeme ſo ſtrongly to aſpire unto by works, and keeping the Law, they raſh the more violently themſelves, and ſwiftly carry away others with them into beautifull abomination, ſinne, death, hell, and everlaſting damnation. So greedily with* Æſops *dog as* Doctor Luther *ſaith) ſnatching at the outward glittering ſhadow of righteouſneſs of works, that they loſe the ſubſtance of Chriſt and his righteouſneſſe that is in their mouth. Therefore, happy is the man that in theſe laſt ſo dangerous dayes can overcome, and eſcape this Dead Faith, by getting on the* white robe, that he

may

may be clothed, and that his filthy nakednesse doe not appear, and doth annoint his eyes with eye-salve that hee may see, *and so become zealous, not with the foresaid blind, legall zeale of his owne glory, but with the true Evangelicall zeale of Christs glory; and so amend by comming out of this Dead Faith into the true lively justifying faith. For,* to him that overcommeth *this Dead Faith* (*saith Christ*) will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an eare, let him heare what the Spirit saith unto the

Churches, Revel. 3 18. *to* 22. *And for this cause have I penned this short and abrupt Treatise discovering this most dangerous Dead Faith, in shewing how farre it will goe in the likenesse and appearance of true Christianity, and true saving faith, and yet how farre it comes short of the same, because they doe not* beleeve with the heart unto true righteousnesse, *and* confesse *the same* with *a thankfull and joyfull* mouth unto salvation, Rom. 10. 10. *and so doe shew by their bragging Pharisaicall life, that they perish with the* Famine in their Hearts, whilst the flesh of quailes is

in

in their mouths, *Psalm.* 78. 30, 31. *And hereunto I have adjoyned the shortest course that the Word of* GOD, *and the established Doctrine of our Church prescribeth, how wee Ministers may our selves come out of this most dangerous* DEAD FAITH, *and call others out of the same into the true lively and justifying Faith.* Try all things, and keepe that which is good, 1 Thessalon. 5. 21. *And accept Christianly in good part the good will of him that is glad* (Christian READER) *if hee may speake or write a word that may* edifie thee in thy most holy Faith, *Iud.* 20.

Vse it in the feare of GOD. And thus I leave thee to the word of his Grace which is able to build further.

Thine in all Christian affection,

JOHN EATON.

THE

THE DISCOVERY

Of the *Most Dangerous* Dead Faith.

AMongst divers and sundry causes of peoples being offended at, and of cavilling against the expresse Word of God, and the Protestants description of the

Wedding garment of Christs perfect righteousnesse, by which the justified person is made so truely, and so perfectly holy and righteous from all spot of sinne in the sight of God, that God doth, and (by his actuall power) can see no sin in his justified children freely by faith onely, without workes, *Revel.* 3. 18. The chiefest cause of all their cavills, containing in a manner, all the rest, is the Dead faith; it being not able to understand the mysteries of Christ, as Saint *Paul* testifieth to the carnall Corinthians, saying, *the naturall man receiveth not the things of the*

the Spirit of God, for they are foolishnesse unto him, neither can he know them, because they are spiritually discerned, 1 Cor. 2.14. For the removall of which Dead Faith, four main things are here especially to be considered.

First, we must mark how far the Dead Faith will goe in the profession of the Gospel, and how like it is to the true, lively, justifying, and saving faith, being as like the true faith, both in it selfe, and in resembling all the actions of the true faith, as the Image in the Looking-glasse is like, and doth imitate the party that looketh into the same, because the Dead Faith, con-

sisteth of these three parts.

First, such as are in this Dead Faith, may have great knowledge of the whole word and will of God, and may joyne therewith the reading of all the Doctors and Expositors in the Church, and also may be zealous Preachers of the same: as Saint *Paul* declares, *Rom.* 2. 17. saying, *Behold thou art called a Iew* (that is, one of Gods chosen above all the Nations of the earth) *and restest in the Law* (that is, in the Word and Doctrine delivered from heaven) *and glorieſt in God: And knowest his will, and approvest the thing that are excellent,*

cellent, *being instructed in the Law*, or Word, verse 18. *And art confident that thou art a guid of the blind, a light of them that are in darknesse*, verse 19. *An instructer of the foolish, a teacher of the ignorant, having the whole forme of knowledge, and of the truth of the Law, &c.* Againe, *the Law shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet. Come let us smite Ieremiah with the tongue*, Jer. 18. 18. *For wee have the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises*, Rom. 9. 4. and such like Scriptures

shewing great knowledge in this Dead Faith.

Secondly, such may have a kinde of strong faith in all Gods graces through Christ, and thinke that they beleeve them as well and as truely as any other, as these and such like Scriptures teach: *Thou sayest I am rich, and encreased with goods, and have need of nothing; but thou knowest not, that thou art wretched, and miserable, and poore, and blinde, and naked*, Revel. 3. 17. Againe, *when many beleeved* Philip *which preached the things that concerned the Kingdome of God, and the Name of Iesus: then* Simon Magus him-

himselfe also beleeved, and was baptized, and continued with Philip, *and wondered when he saw the signes and great wonders which were done*, Acts 8. 12,13. Againe, the Apostle saith, *I would not have you ignorant, Brethren, that all our fathers were baptized unto* Moses, *in the cloud and in the sea, and did all eat the same spirituall meat, and did all drinke the same spirituall drinke; for they dranke of that spirituall Rocke that followed them, and that Rocke was Christ. But with many of them God was not well pleased, for they were destroyed in the wildernesse, and perished*, 1 Cor. 10. 2. to 11. Thus we

see

see that many bad guests doe sit downe at the feast of the Gospel, seeming in their own opinion to abound in faith and knowledge, to whom nothing is wanting but only the *not-having on the wedding garment, Mat.* 22. 12. Thus much of their seeming strong faith.

Thirdly and lastly, such as are in this Dead Faith may have a kinde of great humiliation and earnest repentance: As *Ahab* (though hee was a King) rent his cloaths in great repentance, and put on sackcloth upon his flesh, and fasted and lay in sackcloth, and walked so mournfully, that the Lord the searcher of hearts

hearts said, *Seest thou how Ahab humbleth himself before me?* mark, *before me*, the Lord, and not before the world onely; and yet was *Ahab* one in this Dead Faith. And againe, as *David* in the true faith repenting, said, *I have greatly sinned in that I have done, and have done very foolishly.* So did *Saul* in the Dead faith say, *I have sinned, and have done foolishly, and have erred exceedingly: Thou art more righteous than I; for thou hast rendred me good, and I have rendred thee evill, and hee lift up his voice and wept*, 1 *Sam.* 24.16,17. & 26.21. Neither onely may such have this great humiliation

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tion and earneſt repentance, but alſo they may have a great zeale of Gods glory, and an earneſt endevour of holy and righteous walking in all Gods Commandements, as it is plainly declared, *Eſa.*58.2,3. ſaying, *Yet they ſeeke me daily, and delight to know my wayes, as a Nation that did righteouſneſſe, and forſook not the ordinances of their God. They aske of me the ordinances of juſtice: They take delight to draw near unto God by prayer and faſting, and puniſhing and afflicting of themſelves.* And this they may doe, not onely not diſſemblingly and for vain glory and praiſe of men, as many groſſe

groſſe Hypocrites and Phariſees did, mentioned *Matth.6.* but as other Phariſees did of a good intent, ſo zealouſly ayming at Gods glory, in reſiſting their corruptions and ſins; and ſo fervently *following righteouſneſſe according to the Law of God, Rom.9.31.* to the intent to be a holy people unto God by their workes and well-doings; that concerning prayer, and faſting, and all good works, and *righteouſneſs of the Law they may be unblameable;* as *Paul* teſtifieth of himſelf and many other Jewes before their converſion to the Goſpel, ſaying, *I beare them record that they have the zeale*

of

of God, Rom. 10.2. *Instantly serving God day and night*, Act. 26.7. *So eagerly following the Law of righteousnesse, as it were by the works of the Law*, Rom. 9. 31, 32. that concerning the *righteousnesse of the Law they were unblameable*, Phil. 3. 6. whereupon the Pharisee said, *I thank thee, O God, that* concerning the second Table, *I am no extortioner, nor unjust person, nor adulterer, nor as this Publican.* And in the first Table of the Law, *I am so zealous in thy worship, that I fast twice in the weeke, and so carefull to maintaine thy service and relief of the poore, that I give tithe of all that I possesse*, Luk. 18. 11, 12.

And

And by this opinion of righteousnesse and well-pleasing of God, *Paul* being *taught according to the perfect manner of the law of the Fathers, was so zealous towards God, as they were all at that time, that he persecuted the Christians unto death, binding and delivering into prison, both men and women*, Act. 22. 3,4. And after *Paul* was converted, this devout, blind keeping of the law *stirred up the devout and honourable women, and the chief men of the City, and raised persecution against Paul and Barnabas, and expelled both them and* Christ himself with them, *out of their coasts*, Acts 13. 15 Thus we

we see this first maine point proved, how farre the Dead faith goeth in humiliation, repentance, and zealous keeping of the Law, wherein they greatly appeare in outward profession to themselves and others, to bee zealous Christians in the true faith of Christ: whereas in this dead faith, gilt and varnished over with a blind, legall zeale of keeping all Gods will and commandements, they are inwardly rather Jewes, and devout zealous Pharisees, than true saved Christians. And thus much of the first point, how farre the dead faith will goe in the profession of the Gospel,

Gospel, and how like it is to the true saving faith.

2. *The second main point is, that now we consider the plaine and evident marks whereby this dead faith may be discerned, and whereby it discovereth it self to be naught in the three aforesaid parts, and appearances of the true lively faith.*

1. First their foresaid great knowledge before described is but literall, as is before described, *Rom.* 2. 17. to 29. And they are so puffed up with their supposed great knowledge, 1 *Cor.* 8. 1. that they thinke they understand and know as much as any true child of God can know, inwardly

wardly and secretly abhorring to seem to learn any thing of any man: and yet they know nothing, neither the Law nor the Gospel, neither faith nor works truely, as Saint *Paul* testifieth, saying, Now *if any man thinketh that hee knoweth any thing, he knoweth nothing yet, as hee ought to know*, 1 *Cor.* 8. 1. For they being ψυχικοὶ ἄνθρωποι, that is, men meerly consisting of a naturall soule, doe understand the benefits and mysteries of Christ after a carnall and humane-witted fashion of understanding; and having not on the wedding garment, do hang upon works, & stick fast in the religion of reason,

reason, and in the light of nature, described by the Apostle, *Rom.* 2. 14, 15. saying; *the Gentiles which have not the Law, doe by nature the things contained in the Law, which shew the workes and effect of the Law written in their hearts, their consciences also bearing witnesse, and their thoughts accusing them*, that is, with fear of punishment when they doe evill; and excusing them, that is, with hoping to speed well, when they doe well: here is the whole maine of their religion. And doe thus draw others from faith & Christ, to hang upon works with themselves, & so make a number of

sects

sects & schisms about works, turning all Gospell it selfe into precept upon precept, and line upon line, *Esay* 28. 10. and being fleshly, and sensuall, not having the spirit, *Iud.* 19. Though they talke and glory greatly of it, yet they see not, and discerne not the spirituall and invisible benefits wrought upon Gods Children by the blood of Christ, 1 *Cor.* 2. 9. but onely (*picarum instar*) after the manner of pies doe chatter of them: All their seeming great knowledge being meerely blindnesse and darknesse: yea, (which is wonderful) none so blind as they; as these & such like

like Scriptures teach: *Hear ye deafe, and regard ye blind, that ye may see: who is blind but my servant, and deafe as my messenger that I send? who is blind as the perfect?* Esay 42.17,18. Whereupon the same Prophet saith, *Stay your selves and wonder*, they are blind and make you blind; *Therefore behold I will doe a marvellous work in this people, even a marvellous work, and a wonder. For the wisdome of the wisemen shall perish, and the understanding of their prudent men shall be hid. For the Lord hath covered you with a spirit of slumber, and hath shut up your eyes, the Prophets and your chiefe Seers hath*

he covered, Esay 29. 9. 10. 14. The reason whereof is because *they seeing doe not see, and hearing they doe not understand*, Matth. 13. 13. whereby in them is fulfilled the prophesie of *Esay*; saying, By hearing they shall heare, that is, they heare (as they thinke) perfectly, but shall not understand; and seeing ye shall see, that is, they shall see (as they thinke) excellently well, but not perceive. For this peoples heart is waxed grosse, and their eares are dull of hearing. And with their eyes they have winked, lest they should see with their eyes, and hear with their eares, and

and ſhould underſtand with their hearts, and ſhould returne that I might heale them. And yet they ſay, are we blind alſo? But Jeſus ſaid unto them, If you were blind, yee ſhould in compariſon have no ſinne; But now yee ſay, We ſee; therefore your ſinne remaineth (double.) *For I am come unto judgement into this world, that they which ſee not might ſee, and that they which (ſay they) ſee might bee made blind*, John 9. 39, 40, 41. And yet by this blindneſſe they calumniating the faith, words and workes of the true be-

leevers are ever ready prest to *call light darkneſſe, and darkneſſe light, good evil, and evil good*, & to put *bitter for ſweet, and ſweete for bitter*, Eſa. 5. 20. And thus much of their great knowledge that are in the dead faith, being meer blindneſſe as wee ſee.

2. Secondly, concerning their faith. Although they ſeeme to have a ſtrong faith in the myſteries of the Goſpell, and to preach eloquently the benefits of Chriſt: yet they ſpeake prepoſterouſly, ignorantly, and confuſedly of them, ſaying, *Sibboleth*, but cannot

ſay

ſay *Shibboleth* And becauſe when they ſpeake of them, they underſtand not what they ſpeake; all things in the plaine Goſpel being unto them in Parables, as Chriſt ſaith, *Marke* 4. 11, 12. therefore they will not onely in divers Sermons, but often times in one and the ſame Sermon, or conference, if not in plaine words, yet in plaine ſenſe, ſpeake flat contraries, in and to the workes of Chriſt, and myſteries of the Goſpel: and ſo ſay and unſay, ſaying one way, and unſaying, and denying the ſame things

againe another way. And thus doe *see many things* (as the Prophet *Esay* 42. 20. saith) *but keepe not* neither in words nor deeds, *to the causes*, to the nature, or to the effects of the things which they seeme to see, grant, and hold. Because *though they be* great *Doctors, yet they know not what they speake, nor whereof they affirme*, and even (as it were) confidently swear to, 1 *Tim.* 1.7. especially in the spirituall benefits, and mysteries of the Gospell. And so are Saint *Iames* his double-minded men, tossed to and fro, like a wave

wave of the sea, and are unstable in all their wayes of Religion, and these obtaine nothing of the Lord, *Iames* 1. 6, 7, 8. And all their seeming strong faith is indeed before God nothing else but meere unbeliefe, as Christ testifieth of such, saying, *There are some of you*, (namely that professe by beleeving that you are my Disciples) but ye *beleeve not; For Iesus knew from the beginning who they were that beleeved not, and who should betray him*, John 6. 64. And this dead faith being like a *dead man*, that cannot stay up himselfe to

ſtand upon his owne feet, nor reſt upon his owne ſtrength; they goe about to ſet him up, and to *underprop this dead man*, that is, this dead faith *with the rotten ſtaffe of their workes*. And hereupon giving but a flouriſh of praiſe now and then to faith in generall; they being utterly ignorant and void of true juſtifying and ſaving faith, doe dwell in, reſt upon, and ſtay up themſelves and their dead faith principally by workes. And hereupon doe in their hearts dignifie, and in their words magnifie, extoll, and extort with

with legal arguments a preposterous ſanctification, repentance, mortification, grace, and graces. Popiſhly and falſly underſtood; new life, holy and righteous walking, univerſall obedience to all Gods commandements, ſincerity, humiliation, uprightneſſe, faſtings, regeneration, Popiſhly alſo and falſly underſtood; and ſuch like workes extorted (as I ſaid) with legall arguments, of I hope of rewards and ſpeedings well, if wee doe them; and with feare of puniſhments and ſpeeding ill, if we have them not: which how much the more

they are thus prepostrously exacted and legally extorted, so much the more under termes and titles of the Gospell, such Preachers teach but the light of nature, the pride of workes, and the vain-glory of man; and so do withdraw people from Christ to hang upon their owne workes and doings, by resting upon the Popish rotten pillar, that God accepts the will for the deed, and so doe drown Christs glory, free Justification, doe destroy faith, waste and consume the Church of Christ, teach a false bastard sanctification,

and

and are thoſe dangerous ſeducers of ſoules, that the faithfull are commanded (as they will continue chaſt Virgins to Chriſt, and not to bee beguiled with *Eve* by the ſubtlety of the Serpent, and ſeduced from the ſimplicity of their faith that is in Chriſt) to diſcerne and take notice of, as they are deſcribed, 2 *Cor.* 11.13,14,15. where the Apoſtle forewarneth, and thereby ſufficiently fore-armeth all the children of wiſdome by thus plainly deſcribing them. They profeſſe themſelves Apoſtles; that is, ſent forth of

God: But they are (saith *Paul*) false Apostles, and they are great workers, but (saith hee) deceitfull workers. How deceitfull? transforming themselves (saith he) into the Apostles of Christ; that is, as if they were the true Ministers of Christ, and taught the true Gospel of Christ: and no marvell; for Satan himselfe is transformed into an Angel of light, and therefore it is no great thing if his Ministers transform themselves, as though they were the Ministers of righteousnesse; that is, calling earnestly

neſtly for all works of righteouſneſſe. But their end ſhall be according to their workes and righteouſneſſe, that is, though they ſeeme to bee the principall men that ſhall bee ſaved, yet the ſame Apoſtle threatens to them certaine deſtruction. Which he warneth of purpoſe that wee may not beleeve every ſpirit, but rather *try the ſpirits* (by this deſcription) *whether they bee of God*, 1 *Joh.*4.1. Seeing theſe are the wolves whereof Saint *Paul* gave warning, *Acts* 20.29.30. that ſhould ariſe up out of the allowed Miniſtry, and

ſhould

should teach not seeming false things, but onely διεστραμμένα, prepostorous things, or true things out of order, setting the cart before the horse; that is, caring more to call for works and a good life, than they care whether the people have assurance of the sound faith of their free and perfect Justification, whereby although the people beare them record, and applaud them, that *they have the zeal of God; yet it is not according to the knowledge* of free Justification; *Because* (by a carnall understanding of free Justification) *they being*

ing ignorant of the righteouſneſſe of God, muſt needs *goe about to ſtabliſh and ſet up the* golden calf *of their own* and the peoples own *righteouſneſſe*, of their ſuppoſed ſanctification, works, and well doings: and by thinking ſecretly in their heart with the Papiſt, that free Juſtification is eaſily learned and is ready to open the gate to the people to live wickedly and looſely, they ſeldome and ſlightly preach free Juſtification, and thereby ſhew that *they have not ſubmitted themſelves to the righteouſneſſe of God*, *Rom.* 10.2,3. And ſo are the Miniſters

nisters of Satan (as the true Protestants say) and are white Devils that preach a secret Idolatry under the likenesse of the true Ministers of the Gospel; and for darkning and giving a *Iudas his kisse* to free justification (which onely makes the true Church of Christ, and by which onely Christ reignes in his Church, as a free and glorious Redeemer and Saviour) doe stand *ipso facto* accursed of God, and excommunicated by Saint *Paul*, though in all other gifts (and as they say graces) they bee like *Angels from heaven*, as Saint *Paul* testi-

teſtifieth *Gal.*1. 8,9. And becauſe the greateſt multitude of holy religious ones (in a cold love to Chriſt, and a hot love to themſelvs in their owne doings and vaine glory) care not to *try the ſpirits whether they bee of God, or no*, 1 *Iohn* 4.1. therefore *God ſends them* (theſe zealous and holy working Preachers in the dead faith as) *ſtrong delaſions*, Ezek.14.9. *that they ſhould beleeve lyes and bee damned*, becauſe *they receive not the love of the* truth of the wedding garment, being the onely ſaving *truth*, Gal. 3. 1. to 8. *that they might*

might bee saved, 2 Thes.2. 10, 11, 12. and that onely *makes us free*, John 8.32. And being freed from the bondage and servile yoke of works, that the children of God in the old Testament were under, *Gal.*3.23, 24,25. and chapter 4.1,7. doth make us *stand fast in the liberty wherewith Christ hath made us free, and not to be entangled in the said yoke of bondage againe*, Gal.5.1. whereas contrariwise, such zealous legall Professours, are either seeming humble, proud Pharisees confident in their owne well-doings, *Luk.*18.11,12. or else ever wounded

wounded in their ſoules, diſtracted into ſects, and troubled in their conſciences about their life and doings. And God in juſt judgment for the ingratitude of ſuch, doth ſuffer blind zealous leaders of the blind zealous multitude often times every where to ſwarm and abound, whereby both Preachers and innumerable people fall into the pit of deſtruction, as Chriſt the truth it ſelfe teſtifieth and denounceth, *Matth.*15.14. *Let them alone, they be blind leaders of the blind: And if the blind lead the blind, both ſhall fall into the ditch*, to wit,

wit, of destruction. And these are the traytours that under colour of greatest friendship with God, and of lying in his very lap by working out their salvation, in distrust, in freegrace, and in trust in their workes and well-doings, doe break our peace with God in this land, doe betray whole Kingdomes and Countries into their enemies hand. Because they truely know not free justification, that only makes our peace with God, as these and such like Scriptures teach, *Rom.* 5.1. *Therefore being justified by faith, we have peace with God, &c.*

&c. this place being an exposition, as it were of that saying, *Num.* 23. 21. spoken then but prophetically, inchoatively, and typically at the lifting up of the brasen serpent, saying, *God seeth no iniquity in Iacob, and he seeth no transgression in Israel.* This is to bee justified by faith. Then followes the peace and reconciliation that wee have therefrom. Therefore the Lord his God is with him, and the joyfull shout of a King is among them; that comes onely by free justification, which propheſie is now by Christ the substance (signi-

fied

fied by that brasen serpent) fully wrought and completely exhibited and brought upon us in the new Testament, saying, *And yee which were in times past strangers and enemies in your minde by evill works, hath hee now reconciled:* How? or by what means? *In the body of his flesh through death*, by making you so holy that you are ἄμωμοι καὶ ἀνέγκλητοι, *without all blame and without all fault in Gods sight: if you continue rooted and grounded in this faith* of free justification by Christs blood and death, *and be not moved away from this hope of the Gospel,*

ſpel, Col. 1.21,22,23. But contrariwiſe, Chriſt *weeping over Ieruſalem*, denounced, that their enemies ſhould lay their city and them even with the ground, and *not* leave *a ſtone upon another* that ſhould not bee caſt downe; why? becauſe they *knew not the things that did belong to their peace*, that is, they knew not their reconciliation by Chriſt, they knew not his righteouſneſſe to juſtifie them, which only makes peace with God: but *theſe things were hid from their eyes*, Luke 19. 41,42,44. Therefore did the Prophet ſay, For *Zions*

ſake

sake I will not hold my tongue, and for *Ieruſalems* ſake I will not reſt untill the righteouſneſſe thereof breake forth as the light: for then the ſafety and ſalvation thereof will be as a burning Lamp. And when the Gentiles, or people ſee thy righteouſneſſe and the Kings thy glory, thou ſhalt be a Crown of glory in the hand of the Lord, and a Royall Diadem in the hand of thy God: It ſhall no more be ſaid unto thee, *forſaken*: neither ſhall it any more bee ſaid unto thy Lands, *deſolate*. But thou ſhalt bee called *Hephziah*, that

that is, my delight is in her, for the Lord will delight in thee, *Esay* 62. For *thy people shall bee all righteous, they shall possesse the Land for ever, the graffe of my planting shall be the work of my hands, that I may be glorified*, Esay 60. 21. Because, *as by one mans disobedience many were made sinners, so by the obedience of one shall many* (to the end of the world) *be made righteous*, Rom. 5. 19. whereby, if by one mans offence, the displeasure, anger of God, and death reigned by one: much more they which receive that abundance of grace, and that abundance

abundance of the gift of that righteousnesse, shall reigne in reconciliation, well-pleasing of God, peace and life through one, that is, Jesus Christ. That *as sinne* had *reigned unto* displeasure, wrath, and death: even *so* might *grace reigne* by *righteousnesse unto* reconciliation, peace, and *eternall life by Iesus Christ our Lord*, *Rom.*5.17, 21. But contrariwise, they that are not justified by faith, have no peace with God: but by their dead faith are fourefold traytours; namely, traytours to Christ and his Gospel, traytours to his Church,

Church & children, traitors to their King and countrey, and traytours to their own bodies and soules, seeming great friends to all these, but betraying every one of these with a *Iudas his kisse.* Because although they seem in this dead Faith, and blind zeale of the Law, and works, to be lifted up in as high a faith and happinesse as any can be; yet if they do not come out of this dead faith when they dye, be it sooner or later, they cast down themselves into greater damnation, than if they had never professed Gods word and the Gospel of Christ at all, as Christ

testifieth *Matth.* 11. 23, 24. saying, *and thou Capernaum that art exalted into Heaven,* (namely in professing Gods word) *shalt be thrown down to hell: for if the mighty works which have beene done in thee* (much more being professed to bee received and beleeved of thee) *had been done in Sodome, it would have remained untill this day: But I say unto you, it shall be more tolerable or easie for the land of Sodome in the day of judgment than for thee.* And again, *wo be unto you Scribes and Pharisees hypocrites, for ye compasse sea and land* (that is, take exceeding great pains

pains and labour) *to make one Proselyte*, (that is, one zealous Professour, as you say, of the pure word of God, and holy worship of God) and *when he is made, you make him twofold more the child of Hell than your selves*, *Matth.*23.15. And thus much of the dead Faith, gilt over with the legall zeal of works, and confidence of practising repentance, humiliation, and all holy duties, by a supposed universall obedience to all Gods commandements: and yet all is but a false legall bastard sanctification.

3. But now thirdly, which

most of all discovereth this dead Faith, and blind zeale of the good workes of the Law to be meer superstitious hypocrisie, whereof Christ giveth warning to his Disciples, saying, First of all *beware of the leaven of the Pharisees, which is hypocrisie, Luk.* 12.1. If the old matter of the pure Gospel be uttered but after a new manner, otherwise than these like blind mill-horses are accustomed to run round in: or if their literall knowledge, dead Faith, and blind legall zeale be any way a little crossed, or but touched (although a faithfull Mini-

Miniſter muſt needs teach *novè*, but not *nova*, that is after a new manner, but not any new matter) yet theſe humble ones, juſt like *Nicodemus*, *Ioh.* 3. in that new manner of ſpeaking do riſe up againſt Chriſt, and count the old myſteries of Chriſt and of his Goſpel to be *nova*, novelties, new doctrines; as theſe ſaid when Chriſt himſelf began firſt to preach the old revealed will of his Father, *what thing is this? what new doctrine is this? Mark* 1.27. Yea they count the ſame ſtark naught, and meer fooliſhneſſe, as Saint *Paul*

faith, ψυχικὸς ἄνθρωπος, the naturall man, or the man of a meere humane soul perceiveth not the things of the spirit of God, but they are foolishnesse unto him, neither can he perceive them, 1 *Cor.* 2. 14. And because they are not truly humbled to tremble at every word of God, to beleeve the same according as it is spoken, agreeable to the greatnesse and majesty of God the speaker, *Rom.* 4. 18. And because their foresaid legall zeale of their holy working is void of Christian love and charity; therefore their feet are swift to picke quar-

quarrels, to *make a man an offender for a word, and to turn aside the just for a thing of nought*, *Esay* 29.21. And feeling their dead faith, and corrupt worship of God to be, as I said, but touched; then their blinde zeale calumniating (as I said before) the faith, words, and workes of true beleevers, boyleth forth into out-cries of errours, heresies, and blasphemies: And most innocent Christ himselfe shall among these not escape the black censure of being counted a seducer of the people, and a blasphemer and troubler of the Church:

thus vilely speaking evill, and blaspheming the things they know not, as *Iude* saith verse 10. And being by their corrupt light of nature, naturally born subtle sophisters against the light of grace and faith: hereby out of the sweet flowers where the Bee sucketh honey, they by the cunning art of malice do suck poyson: And then cast the imputation thereof upon the truth with out-cries of errours, heresies, and blasphemies; when all the heresie, and blasphemie is the unbeliefe in their own hearts. And thus being those *truth-biting*

ting dogs (mentioned in the Scripture, *Phil.*3.2.) that bark in the day-time at true men, they ſtick not to charge the truth, that it breaketh the peace of the Church, and troubleth all *Iſrael*: when it is not he (as Gods word and the eſtabliſhed doctrine of our Church largely teach) that maintaineth the truth, and *holdeth faſt the faithfull word*, *Tit.*1.9. But the unbeleevers in the dead faith, that cavill and ſophiſtrate, and reſiſt the truth. Theſe are they that trouble the Church, that is, make tumults; becauſe they can ne-

ver with *Nicodemus* leave wrangling, tumultuating, deriding, and scoffing at the truth of Christs mysteries, as seeming errour, and foolishnesse unto them, untill their false, bloody, holy zeal of Gods glory proceed to the last marke of hypocrites, even *to smite Micaiah on the cheek*, saying, *When went the Spirit of the Lord from me to speake unto thee?* 1 *King.* 22.24. And so they run with speed to bitter accusations, and bloody persecutions, except they be either with *Nicodemus* and *Paul* truely enlightened and converted to the true faith,

or

or this seed of the serpent be for nibling at the heels of Gods faithfull children, of God crushed in the head by the wise and godly Magistrate, or (as *Cains* brood) be cast out of the house and Church of God as *Ismaelites*, and so cut off by God himself, as he saith *Gal.* 4. 30 *Cast out the bond-woman and her sonne, for the sonne of the bond woman shall not be heire with the sonne of the free woman.* And then and not till then they cease to trouble the Church; God at the last thus plainly manifesting to the world, that although their forsaid holy,

and

and bloody blind zeale of Gods glory seem very beautifull and be highly esteemed before men, and in their own account; yet that it is most vile, and horrible abomination in the sight of God; as Christ himself testifieth of such, saying, *ye are they that justifie your selves before men; but God knoweth your hearts: For that which is highly esteemed among men, is abomination in the sight of God*, Luk. 16. 15.

All this description and discovery of this dead faith, gilt over with the blind zeal and confidence of an universall obedience to all Gods

Gods commandements, is as pithily as briefly expreſſed by the eſtabliſhed doctrine of our Church, saying thus; That ſuch men as make a goodly ſhew of all good works, and many holy and godly ordinances, whereby they appear to the world the moſt religious and holy of all men: yet being blind and void of true juſtifying faith, that onely makes the inſide of the veſſell clean and pure, *Act.* 15.9 Chriſt that ſaw their hearts knew that they were inwardly in the ſight of God moſt unholy, moſt abominable, and fartheſt from God

God of all men. Against which Sects and their pretended holinesse, Christ cryeth out more vehemently than he did against any other persons. But why are such holy and godly men so abominable before God? *Because* (saith the established doctrine of our Church) although they seeme to the world most perfect men (marke I pray) *both* in life and doctrine, (why, what can be wished more?) yet is their judgement preposterous, their doctrine sowre leaven, and their life hypocrisie. *Serm. of mans misery. Sermon of free*

free Iuſtification: and *Sermon of good works.*

And thus much of the markes to diſcerne who be in this dead faith; which as none can diſcern and diſcover, but he that is in the true faith: becauſe ſuch an one onely hath the *mind of Chriſt, by which he diſcerneth all things: but is judged of no man,* 1 *Cor.* 2. 15, 16. So is the matter, ſo weighty and worthy to bee diſcovered, that I heartily wiſh that ſome man of a farre greater meaſure and gift of faith than my ſelf, would ſo point out and plainly lay forth the vileneſſe of the ſame, as

that

God of all men. Against which Sects and their pretended holinesse, Christ cryeth out more vehemently than he did against any other persons. But why are such holy and godly men so abominable before God? *Because* (saith the established doctrine of our Church) although they seeme to the world most perfect men (marke I pray) *both* in life and doctrine, (why, what can be wished more?) yet is their judgement prepostorous, their doctrine sowre leaven, and their life hypocrisie. *Serm. of mans misery. Sermon of free*

free Iustification: and *Sermon of good works.*

And thus much of the markes to discerne who be in this dead faith; which as none can discern and discover, but he that is in the true faith: because such an one onely hath the *mind of Christ, by which he discerneth all things: but is judged of no man,* 1 *Cor.* 2. 15, 16. So is the matter, so weighty and worthy to bee discovered, that I heartily wish that some man of a farre greater measure and gift of faith than my self, would so point out and plainly lay forth the vilenesse of the same, as that

that the uglineſſe of it might appear unto all men, as it is in it ſelf; yea I wiſh that every Chriſtian were a Preacher and writer againſt this moſt dangerous dead faith.

3. Now thirdly, *on the contrary ſide, Becauſe* contraria inter ſe oppoſita magis elucent; that is, *Contraries ſet one againſt another, doe ſhine forth the brighter. Let us therefore conſider the parts likewiſe, of the true, lively, and ſaving faith, which are theſe three.*

Firſt, the true, humble, ſpirituall knowledge: for the true knowledge is an humble

humble knowledge, feeling (through a true sight, yet but a weak sight) the things of the kingdome of heaven, being ever ready and willing to learne further and more even of our inferiours that bring the true word of God, and pure Gospel of Christ, to the further edifiing of us in our most holy faith, *Iude* 20. *As learned Apollos that was mighty in the Scriptures*, being a zealous preacher was willing to admit conference with *Aquila* and *Prescilla* a woman, & being *instructed by them in the way of the Lord more perfectly*, hee preached Christ with great

great efficacy, *Act.* 18.24. to 28. Yea this true humble knowledge is ever crying out with *David*, *O open mine eyes that I may see the wonders of thy Law*, *Psal.* 119.18. For which cause *Paul* prayed fervently for the Ephesians, and all other Christians whom hee had converted, *That God the father of glory, would give unto them the spirit of wisedome and revelation in the knowledge of him, that the eye of their understanding might bee more enlightned, that they might know what the hope is of their calling, and what the riches of his glorious inheritance is in*

his

his Saints, Ephes. 17, 18.

Againe, as the former blind and proud knowledge is but literall, so this true knowledge is spirituall, which by the spirit discerneth and seeth the spirituall things of God, both of the Law and of the Gospel, especially discerning and seeing the invisible benefits and unsearchable riches of the Gospel wrought upon us by the blood, death, and resurrection of Christ, according as they are spoken Rom. 4. 18. being impossible to humane reason, bodily sight, sense, and feeling, as these and such like Scriptures

tures teach. *The eye hath not seen, nor the eares heard, nor hath entred in the heart of man*, that is, the naturall man, *the things that God hath prepared for them that love him. But God hath revealed them unto us by his spirit. For the spirit searcheth all things, yea the deepe things of God. For what man knoweth the things of a man, save the spirit of a man that is in him? Even so the things of God knoweth no man, save the spirit of God. Now we have received not the spirit of the world, but the spirit which is of God, that we might know*, or as the originall word is,

is, ἵνα εἰδῶμεν, that *wee might see the things that are freely given to us of God*, 1 Cor. 2. 9. to 13. But contrariwise, *the naturall or the man* of the meere humane soul, receiveth not, or *perceiveth not*, or approveth not *the things of the spirit of God*, as they are spoken by the spirit, *For they are foolishnesse unto him, neither can he know them, because they are spiritually discerned; but he that is spirituall, discerneth all things*, vers. 14, 15. Againe, hereupon did *Paul* say, *Yea, doubtlesse I count all things but losse, for the excellency of the knowledge of Christ Iesus my Lord, for*

for whom I have suffered the losse of all things, and do count them but dung, that I may gain Christ, that I may be found in him not having mine owne righteousnesse which is of the Law, but that which is by the faith of Christ, even that which is of God through faith, Phil. 3. 8, 9. Thus the spirituall man discerneth, seeth, and onely esteemeth and highly prizeth onely spirituall things, and invisible to the bodily eyes: and so hath an eare to heare what the spirit saith, whereof the Lord Christ so often speaketh, saying, *Hee that hath eares to heare let him heare,*

Matth.

Matth. 13. 9, and that which is often repeated, *Rev.* 2. & 3. chapters, saying, *He that hath an eare let him heare what the spirit saith unto the Churches.* And these and only these doe *compare spirituall things with spirituall*, 1 *Cor.* 2. 13. And thus much of the true spirituall knowledge.

Secondly, hereof ariseth the true lively and justifying faith, which truly saveth us, consisting in having on the wedding garment of Christs perfect holinesse and righteousnesse, making us so perfectly holy and righteous, from

from all spot of sinne in the sight of God freely by faith onely, without works, that we feel true comfort, peace with God in our hearts, and joy in the Holy Ghost, as these and such like Scriptures teach: *Esa.* 61. 10. *I will greatly rejoyce in the Lord, and my soul shall bee joyfull in my God*: why? what is the matter? what is the cause of such joy and great rejoycing? why, *Hee hath cloathed me with the garments of salvation*: That is just matter indeed of great joy: A man can wish no greater matter of joy, than to be cloathed with the garment

ment of ſalvation: what is that garment of ſalvation? why, *he hath covered me with the robes of righteouſneſſe, as a Bridegroome decketh himſelfe with his ornaments, and as a Bride adorneth her ſelf with her jewels.* But the feaſt of the Goſpel being *furniſhed with gueſts both good and bad, the King came in to ſee the gueſts; and ſaw there a man that had not on this wedding garment: And hee ſaid unto him, Friend, how cameſt thou hither, and haſt not on the wedding garment? and he was ſpeechleſſe: Then ſaid the King to the ſervants, Bind him hand and foot, take him*

away, and cast him into utter darkneſſe, there ſhall be weeping and gnaſhing of teeth, Matth. 22. 10. *to* 14. Therefore get on the *white robe that thou maiſt bee cloathed, and thy filthy nakedneſſe doe not appeare: Anoint thine eyes with eye-ſalve, that thou maiſt ſee,* Rev. 3. 18. *For all have ſinned, and are deprived of the glory of God: but are juſtified* (that is, made righteous againe) *freely by his grace through the redemption that is in Chriſt Ieſus,* Rom. 3. 23, 24. *For as by one mans diſobedience many were made ſinners: ſo by the obedience of one ſhall many* (to the end of

the

the world) *be made righteous*, Rom. 5.19. *That as sin hath reigned unto death, even so might grace reigne by righteousnesse unto eternall life by Iesus Christ our Lord*, ver. 21. *Therefore being justified by faith, we have peace with God*, *Rom.* 5.1. And thus we are regenerated and freely made new creatures to Godward, whereby we are made all new, even the righteousnesse of God in this faith of Christ: as *Paul* in spirit testified, saying, *If any man be in Christ, he is a new creature: old things are passed away, Behold all things are become new*: and all things are

of God who hath reconciled us unto himself by Jesus Christ. But how are all things become new? why, *God hath made him to be sin for us, who knew no sin*: to what end? *that we might be made the righteousnesse of God in him*, that is, by this faith in him.

Thus are we become all new, and so by relying and resting wholly and onely in these invisible riches wrought upon us by the blood of Christ, impossible to our reason, and contrary to our bodily sight, sense and feeling, we do so walke in the steps of the faith of

our father *Abraham*, as they are (that we may not erre, wander, and go astray from them) plainly described by *Paul*, Rom. 4. 19. to 25. saying, *And he not weak in faith considered not his owne body now dead, being almost an hundred yeares old: nor yet the deadnesse of Sarahs womb, neither did hee doubt of the promise of God* (concerning the justifying seed) *through unbelief: But was strengthened in faith, and gave glory to God, being fully assured, that hee which had promised* (would bee as good as his word, though it seemed never so impossible to his pre-

sent sense and feeling) *and was able to do it.* And it therfore was imputed to him for righteousnesse. *Now it was not written for Abrahams sake onely, that it was imputed to him for righteousnesse: but also for us to whom it shall bee imputed for righteousnesse, which beleeve in him that raised up Iesus our Lord from the dead, who was delivered to death for our sinnes*, to noother end than *to abolish them* from before his father, *Heb.* 9.26. whereby *the blood of Iesus Christ the sonne of God doth make us clean from all sinne*, 1 Iohn 1.7. *And is risen againe for our full and*

and perfect justification.

This is the true lively and justifying faith: This faith makes us not bastardly children, but the true, kind, proper, and naturall children, not of *Abram* but of *Abraham*. This is the faith by which we are truly *blessed*, and as truly saved as *Abraham* himself; as *Paul* testifieth *Gal.*3.8.9. saying *The Scriptures* (that is, the spirit of God speaking in *the Scriptures*) *foreseeing that God would justifie the Heathen through faith, preached the joyfull newes unto Abraham, saying, In thee shall all the Gentiles be blessed: So*

that they which be of this faith, are blessed with faithfull Abraham. And what can we desire more than to be blessed? Now because this free justification, or the having on this wedding garment, cannot be beleeved and enjoyed by this justifying faith, but by looking into the gaping wounds of Christ, bleeding out his blood and life to effect this free justification upon the beleever. Therefore onely this justifying faith smites the heart of the beleever with the true love of Christ and of God in Christ, which reflecteth back from God

God generally upon all men, as they bear the image of God, yet resteth principally upon the Church and houshold of faith, and maketh the true beleevers to abound in every good work, *doing good unto all men, but especially unto the houshold of faith*, Gal. 6. 10. and that not of constraint, corruptly, and hypocritically; but cheerfully, sincerely, and ioyfully: because both Christ and *the Kingdome of God*, and the Kingdome of heaven by this true, lively, iustifying faith *is within us*, *Luke* 17. 21. Into which Kingdome of heaven *no un-*

clean thing can enter, *Rev.* 21.27. Because this Kingdome of heaven *is righteousnesse, and peace, and joy in the holy Ghost*, Rom. 14.17. And the more this faith of free Justification, and of having on this wedding garment, encreaseth; the more this peace and joy in the holy Ghost encreaseth. For the which it is called *the garment of joy and gladnesse*, *Esa.* 61.3. And the more this peace and joy encreaseth, the more the foresaid love encreaseth, and enflameth the heart to walk freely, cheerfully, and zealously in all Gods will

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and commandements declaratively to manward, and to doe our vocations, and all good workes freely, of meere love, without hope of reward or fear of punishment, which is true sanctification, which causeth us to live here among men, as Christ himselfe lived, that is, not onely doing all things, but also cheerfully suffering all things; to edifie one another in our most holy faith that onely saves us, *Iude* 20. And to the glory of God our reconciled and well pleased father in Christ, as St. *John* 1. Epist. chap. 2. vers. 6. testifieth, saying,

saying, *He that saith he abideth in Christ, ought even so to walke as hee hath walked.* Thus much of the true saving faith.

Thirdly, of this justifying faith that worketh by love, there followes inseparably a true right Evangelicall zeale of Gods glory, whereby we feeling how by our originall corruption, and by breaking the tenth commandement, and thereby the first commandement, and all the rest in our best good works, whereby that saying of Saint *Iames* is true in our best good works, That *whosoever shall keep the whole*

whole Law, and yet offend in one point, he is guilty of all: we finde both *our ſelves* and all our works and beſt actions *to be* ſo *ſhut up under ſin*, *Gal.* 3.22. that being truly humbled with a vile eſteem of our ſelves and all our beſt good works, we do grant not with lip and tongue only (as many baſtard Proteſtants do) but do feele in our hearts in deed and truth, *that all our righteouſneſſe*, even of ſanctification, *is as* foule, ſtained, *filthy rags*, *Eſay* 64.6. Whereupon our hearts are ſo inflamed with ſuch an high prizing, and onely eſteeming of

of the wedding garment of Christs obedience and righteousnesse perfectly iustifying us, and all our works. That not onely every true Minister of the Gospel, but also every true Christian ceaseth all contention about works, and is carried with a zealous affection *to know nothing among Gods people save Iesus Christ and him crucified* to iustifie them, 1 *Cor.* 2. 2. by which they are made such true burning coals of Gods Altar, so enflamed with this holy fire of Christs love from heaven, that they cannot chuse but enflame and kindle

kindle all others that come neare them, caring for nothing but to be found our ſelves, and to cauſe others to be found in Chriſt, that is, not having our owne righteouſneſſe in eſteeme, which at the beſt is but mans glory before men only, *Rom.*4.2.but in the moſt precious robes of Chriſts righteouſneſſe, making both us, and all our workes perfectly holy and righteous from all ſpot of ſin in Gods ſight, freely by faith onely without workes; and ſo do truely know Chriſt, and grace, and faith, and works rightly, as theſe and

ſuch

such like Scriptures teach: *Yea doubtlesse, I count all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I have suffered the losse of all things, and do count them but dung, that I may win or gain Christ, and bee found in him, not having mine owne righteousnesse which is of the law, but that which is through the faith of Christ, even the righteousnesse which is of God through faith*, Phil. 3. 8,9. neither *doe I passe of crosses and afflictions at all, nor doe I count my life deare unto my selfe, so that I may fulfill my course with ioy, and the minis-*

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ſtery which I have received of the Lord Ieſus, to teſtifie the Goſpel (that is, the ioyfull newes) *of the grace of God*, Act. 20. 24. *That I might be the Miniſter of Ieſus Chriſt toward the Gentiles, miniſtring* (as the worſhip of God) *the Goſpell* (that is, the ioyfull newes) *of God: That the offering up of the Gentiles might be acceptable being ſanctified by the holy Ghoſt.* So that from *Ieruſalem, and round about unto Illiricum I have* (by Chriſt working in me) *cauſed to abound the Goſpel* (that is, the ioyfull newes) *of Chriſt*, Rom. 15. 16, 19. *Yea ſo I forced*

ced my self to preach this ioyfull newes, not where Christ was named, lest I should build upon another mans foundation: But as it is written, to whom hee was not spoken of, they shall see, and they that have not heard, they shall understand, vers. 20, 21.

All which againe is as briefly as notably expressed, by the established Doctrine of our Church, out of Saint Basil, saying thus, This is a perfect and whole reioycing in God, when a man advanceth not himselfe for his owne righteousnesse: but acknowledgeth himselfe to lack true

iuſtice and righteouſneſſe; and to be iuſtified by onely faith in Chriſt.

And the Apoſtle Saint *Paul* ſaith, he doth glory; in what? in the contempt of his own righteouſneſſe; and that he looketh for the righteouſneſſe of God by faith, *Sermon of ſalvation ſecond part.* Which *eſtabliſhed doctrine of our Church is lamentably loſt* of too many Profeſſors among us now adayes. In ſtead whereof muſt needs come in the contrary doctrine, and religion of reioycing in and greatly eſteeming our owne righteouſneſſe: but of ſmall

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ioy and little regarding of Christs righteousnesse perfectly iustifying us. Thus much of the right zeale of God.

4. The fourth and last point, and main thing to be considered concerning this dead faith, is; What is the speediest course and most effectuall meanes by which wee may come out of this dead faith, into the true lively and iustifying faith, and by which we may call others out of the same; which speediest course or most effectuall meanes, consisteth but in two maine things throughly marked and deeply

deeply considered.

1. The first is to look so truely into the pure and infinite righteous nature of God, that we cleerly see in the two looking-glasses, both of the Law and of the Gospel, the horrible filthinesse of sinne to be such, that God cannot but curse and throw out of his favour and liking the creature that hath any sinne in his sight, as these and such like Scriptures teach, *Deut.* 27. 26. *Cursed is every man that continueth not in all things that are written in the booke of the Law to do them:* Mark, *Cursed* (that is, cast out of my

my love and favour for ever. (*Go ye cursed into everlasting fire*, Matth. 25. 41.) *is every one that continueth not in all things*, that is, that hath the least sinne in his sight. For if we have the least sinne in Gods sight, wee doe not continue in all things, and so must needs be accursed of God; or else his righteous nature must needs be changeable in his definitive sentence against sinne, which cannot bee. Fearfull examples hereof are, First, the Angels, who although they were most glorious creatures for pure holinesse and righteousnes: yet

yet as soone as they conceived but one sinne, but in thought onely, *God spared them not* (saith *Peter*) *that sinned, but cast them down into Hell, and delivered them into chaines of darkenesse to be reserved unto condemnation*, 2 *Pet.* 2.4. Another fearfull example is that of *Adam*, who by one sinne onely brought upon him by subtilty, did cast himself into death and destruction, and all his posterity, even infinite millions of men and women into infinite millions of sins and miseries, as *Paul* expresseth, *Rom.* 5.12. saying, *As by one man sin entred*

tred into the world, and by sin death: so death goeth over all men, in that all have sinned, whereby through the offense of one many bee dead, vers. 15. *Because the iudgement came by that one offense upon all men to condemnation*, verse 16. Now the reason why God cannot but curse and cast away out of his love and favour, the creature that hath any sinne in Gods sight, is because the horrible filthinesse of sinne is such to Gods infinite pure and righteous nature, that God cannot but detest, hate, abhorre, and count abominable the creature in whom

whom he seeth any sinne, or that hath the least sin in his sight, as these and such like Scriptures teach. *Behold the heavens are unclean in Gods sight, how much more is man filthy and abominable, who drinketh iniquity like water? Iob* 15.15,16. Thus we see that sinne doth make the creature spiritually foule, filthy, loathsome, and abominable in Gods sight, though no curse or punishment should follow upon the same: as Christ himself also testifieth *Mark* 7.20. to 23. saying, *That which commeth out of the man, that defileth the man. For out of*

the heart of man come evill thoughts, adulteries, fornications, murders, thefts, covetousnesse, wickednesse, deceit, lasciviousnesse, an evill eye, blasphemies, pride, foolishnesse. All these evill things *come from within, and these defile a man.* Therefore did the Prophet *Habakkuk* say, *God is of pure eyes and cannot see sinne, and cannot behold iniquity*; but he must needs destroy either the sinne or the sinner from before him. *But for this purpose was the sonne of God made manifest that* (in the faithfull) *hee might destroy sinne, the worke of the Devill*, 1 John 3.6.

Because

Becauſe *he was* made manifeſt to take away our ſinnes. For in him is no ſin, *verſ.* 5. But unto the unbeleeving Jewes the Prophet ſaith, *Behold the Lords hand is not ſhortned that it cannot ſave, neither is his eare heavie that it cannot heare: but your iniquities have ſeparated between you and your God, and your ſinnes have hindred good things from you*, Eſay 29.1. Jer. 5.25.

And for the deeper ſight of this evill of ſinne, hear three things which the Law teacheth concerning ſinne, and deeply to be conſidered, and daily, and diligent-

ly to be preſſed upon ſecure conſciences.

As firſt, The horrible encreaſe of the evill of ſinne, becauſe the leaſt ſinne by the Law forbidding it, *Exod.* 19,& 20. chapters, in fearfull thundring, and lightning, and terrible earthquake,& flaming fire reaching up to the midſt of heaven. Hereby the leaſt ſin (I ſay) is made out of meaſure ſinfull: Becauſe the leaſt ſin is encreaſed to diſobedience,and diſobedience is rebellion; that is, ſpirituall high treaſon againſt the higheſt Majeſty; as *Samuel* teſtifies of the diſobedience of

of King *Saul*, 1 *Sam.* 15.23. And as the Prophet *Daniel* confesseth of his sinnes, and the sinnes of his people, saying, *we have sinned, and done wickedly, yea, we have rebelled even by departing from thy precepts; and thus* (saith hee againe) *have wee rebelled against God*, Dan. 9.5,9. *But rebellion* (saith *Samuel*) *is as the sinne of witchcraft, and transgression is stubbornesse, and stubbornesse is wickednesse and idolatry. Thus did the Law enter upon sinne, making the offense thereof to abound*, Rom. 5.20. And thus the least sinne by the Commandement forbid-

ding it in such terrible thundring and lightning, becomes out of measure, or exceeding sinfull, *Rom.7. 13.* And this is the first thing that the Law teacheth concerning sin.

2. The second thing which the Law teacheth is the multitude of our sinnes, that the most honest and most religious among us are guilty of, against every one of the ten Commandements: especially by the spirituall breach of the Law, as Christ expoundeth the same in the fifth, sixth, and seventh chapters of *Matthew*, which made *Paul* to

to see that his whole nature was nothing else but a meer contrariety to the spirituall meaning of the Law, saying, *The Law is spirituall, but I am carnall, sold under sin, Rom.* 7. 14. And which made *David* to cry out saying, *My sinnes have taken such hold upon me, that I am not able to look up: yea, they are moe in number than the haires of my head, Therefore my heart hath failed me,* Psal. 40. 12.

3. The third thing that the Law teacheth concerning sinne, is the fivefold punishment belonging to the least sinne: which God

executeth daily and hourly upon one another, being Gods whip of five strings, with which he lasheth the children of men in one place or other daily and continually, which are these five.

1. First, the curse of God, *Deut.* 28. 15. to 20. *If thou wilt not hearken to the voice of the Lord thy God* (namely which he spake in thundering, and lightning, and flaming fire) *but dost break his commandments*, (that is, dost do the least sin) *then all these curses shall come upon thee, and overtake thee: cursed shalt thou be in the town, and*

cursed

curſed in the field; curſed ſhall bee thy basket and thy ſtore, (that is, thy abundance that ſeemes to thee a bleſſing, ſhall be to thee accurſed:) *curſed ſhall be the fruit of thy body, and the fruit of thy land, and the encreaſe of thy kine, and the flocks of thy ſheep: curſed ſhalt thou bee when thou comeſt in, and curſed alſo when thou goeſt out. The Lord ſhall ſend upon thee curſing, vexation, and trouble in all that thou ſetteſt thy hand to do, &c.*

2. The ſecond puniſhment is hardneſſe of heart, that is, no ſpirituall ſenſe or feeling, but little caring for

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this curse of God upon us for sin, and a sleight regarding of free justification, which is the onely remedy and means that should heal us of this sinne and curse, *Matth.* 13.15. *For this peoples heart is waxed grosse, and their ears are dull of hearing, and with their eyes they have winked, lest they should see with their eyes, and heare with their eares, and should understand with their hearts, and should bee converted, and I should heale them: But my people would not heare my voice, nor Israel would none of me: So I gave them up to the hardnesse of their hearts, and*

they

they have walked in their own counsell, Psal. 81. 11, 12. whereby *thou after thy hardnesse and impenitent heart heapest up like a treasure to thy selfe, wrath against the day of wrath, and of the declaration of the just judgment of God*, Rom. 2. 5.

3. The third sort of punishment for sinne, is all manner of miseries, crosses, and afflictions to body, goods, and name, which are ready every moment to strike us: but to what end? to knock for us, and give us warning to be sure that we bee freely justified, and have on the wedding garment

ment of Christs perfect righteousnesse, as it is expressed *Iob* 33.19. to verse 26. *A man is chastened with pain upon his bed, and the multitude of his bones with strong paine, so that his life abhorreth bread, and his soul dainty meats. His flesh is consumed away; and his bones, that were not seen, stick out: his life draweth neare to the grave*, &c. But *if there be a messenger with him, an interpreter one of a thousand, to shew unto a man his righteousnesse*, that is, his justifying righteousnesse by Christ, *then God is gracious unto him, and saith, deliver him*

him from going down into the pit, I have found a ranſome.

4. The fourth puniſhment of ſinne is, that uncertain death is ready every moment to ſtrike us, wee knowing neither the time when, nor the place where, nor the manner how death will ſtrike us: as God himſelf ſaith, *Deut.28.66. If thou breakeſt my Commandements*, and ſo doſt ſin, *thy life ſhall hang in doubt before thee*, &c. *Thou ſhalt have juſt cauſe to feare both night and day: for thou ſhalt have no aſſurance of thy life*: For God ſaid to the rich man, *Luke 12.20. Thou fool, this night will*

will they (that is, the devils) *fetch away thy soule from thee, and then whose shall these things bee which thou hast provided. So is every man that is not rich in God,* that is, which hath not on the wedding garment of Christs perfect righteousnesse, which only maketh us rich in God, *Pro.*8.18.

5 The fifth and last punishment for sinne is, when death, which is so uncertain, is come; then follows the full execution of Gods justice in hell fire, there to endure easelesse and endlesse torments for ever and ever. Therefore saith Christ the

Teacher

Teacher of true wiſedome, *I ſay unto you, my friends, be not afraid of them that kill the body, and after that are not able to doe any more: But I will forewarne you whom you ſhall feare: Feare him which after he hath killed, hath power alſo to caſt into hell; yea I ſay unto you, feare him,* Luke 12. 4,5. for then he ſhall ſay, *Depart yee curſed* (which all are that are not juſtified) *into everlaſting fire prepared for the devill and his angels: and theſe ſhall goe away into everlaſting paine: but the righteous only*, that is, only they that are made perfectly holy and righteous

ous in the sight of God freely with Christs righteousnesse, *shall goe into life everlasting*, *Mat.* 25.41,46.

Thus ought these three maine things that the Law teacheth concerning sin to be daily and diligently pressed upon sleeping consciences, secure in the least sin; untill the most upright, honest, yea, and most sanctified man in works may feele himselfe slaine by the *Law*, especially by the tenth Commandement, as *Paul* was, *Rom.* 7.9. saying, *For I once was alive without the Law; but when the commandement*, thou shalt not lust,

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or covet, that is, thou ſhalt not have the leaſt motion to any ſinne, *came*, that I underſtood it, *ſinne revived*, that is, I ſaw my beſt good works to be ſinne which I took to be no ſinne before; *but I died*, that is, I ſaw my ſelfe loſt and damned by that beautifull ſinne, which I took to be a good work before God, and no ſinne. *And the ſame Commandment which was* by obeying it *ordained unto life, I found* by breaking it in my beſt good works *to be unto death. For ſinne*, that is, originall corruption dwelling in me, *taking occaſion* or force *by the com-*

commandement, deceived me, that is, made my best good works (as I did them) sinne, when I took them to be no sinne, *and by it*, that is, by the commandement disobeyed and broken, *slew me*, that is, made me to see, and feele my selfe to be in my best, and most sanctified good works, a lost and damned creature: *Because sinne*, that is originall corruption dwelling in me, *that it might appeare sinne, did work death in me by that which is good*, that is, by that turning that into sinne by defect, which was done by the good and holy Law of God,

God, *that ſinne by the commandement* diſobeyed *might become* out of meaſure or *exceeding ſinfull*. Hereupon and for this caûſe doth the moſt ſanctified childe of God truly enlightened, and ſhine by the Law, by this right underſtanding of this tenth commandement, ſee and feele that which is ſpoken of by *Paul Rom.* 3.9. to 19. to be moſt true in himſelfe, and in his beſt ſanctified works, namely, That *there is none righteous no not one, there is none that underſtandeth, there is none that ſeeketh God; they are all gone out of the way, they are altogether*

gether become abominable, and unprofitable. There is none that doth good no not one. Their throat is an open sepulchre, with their tongues they have used deceit, the poyson of Asps is under their lips, whose mouth is full of cursing and bitternesse, their feet are swift, by anger and malice, *to shed blood; destruction and misery are in their wayes, and the way of peace they have not knowne; there is no feare of God before their eyes.* And whereas the naturall man in the dead faith will by his civill, honest, and supposed sanctified life, put all this away from himselfe to such

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as are profane and grosly wicked; saying, that this is spoken of them that are meerly and wholly in the estate of nature, and that so peradventure he might have been such a one, but now (thanks be unto God) he is not such a one; yet the true sanctified children of God, that are truly enlightned to see the spirituall meaning of the Law, doe grant and truly feele, that by their daily and continuall spirituall breaches of the *Law*, they are truly such indeed as *Paul* here describeth; so shut up under sin, both they and all their best sanc-

sanctified good works, Gal. 3. 22. that *there is not one that doth good, no not one.* Whereby they feele *that every mouth*, even of the most sanctified, *is stopped, and all the world is found subject to the judgement of God.* A cleare example of the truth hereof is *Paul* himselfe, who although he was one of the most sanctified amongst men; yet he cried out, saying, *The Law is spirituall, but I am carnall, sold under sinne: for to will is present with me; but I finde no meanes how to performe that which is good,* Rom. 7. 18. And thus feeling in him-

himselfe with the Prophet *Esay*, that all his righteousnesse of sanctification was as foule, menstruous, filthy rags, *Esay* 64.6. because in all his good works he brake the tenth Commandement, and so as much as lay in him, did destroy himselfe in all his good works, *Hosea* 13.9. Even death it selfe being in the pot of his most sanctified good works and best actions; therefore hee cried out, *O miserable man that I am, who shall deliver me from the body of this death!* *Rom.* 7.24. This is to bee slaine by the Law, this is to understand the Law

Law rightly, especially the tenth Commandement. And this is the first means to come out of this dead faith, and to call others out of the same, being throughly marked and deeply considered.

2 The second meanes to come out of this dead faith, and to call others out of the same is, truly to understand, and open unto others the excellency of free justification: That as the spirit hath convinced us, and all our best works of sinne by the looking-glasse of the Law, so the spirit may also convince us of free

free given righteousnesse, *Joh.* 16. 8, 9, 10. namely, that wee and all our works are of unjust made just, that is, perfectly holy and righteous from all spot of sin in the sight of God freely by faith only without works. And mark how I say, not simply *free justification*; but the excellency of free Justification must be diligently looked into, and deeply considered in foure principall respects.

1 First, in the most excellent and glorious causes of it, being the glorious work of the whole Godhead wherein God the Fa-

ther in giving his sonne, and God the sonne in pouring forth his blood and life, and God the holy Ghost in applying it to us, and in cloathing, though mystically, yet truly, our souls and bodies with this wedding garment, and in creating the new eyes of faith to see these spirituall riches, doe all work severally and wonderfully to effect the same upon us, and that also freely, onely by free grace, that is, God respecting no goodnesse or worthinesse in us to deserve the same, but rather that we feele our wretched misery: nor respecting no

no evils or unworthinesse in us to hinder the free taking of his rich grace: *That it might be to the praise of the glory of his free grace wherewith hee hath made us freely accepted in his beloved one*, Eph. 1. 6. And for this cause doth God bestow this benefit upon us, that is, upon the young children of Christian parents, usually and ordinarily in our baptisme, even when wee were little Infants; God pitying our misery when we could not pitty our selves, and washed us from the spirituall blood of our originall sinne, Ezek. 16. 6, 9. *with the wash-*

ing of the new birth and renewing of the holy Ghost, that we being iustified by his grace should be made heires of eternall life, Tit. 3. 5, 6, 7. *And καθαρίσας, having made us pure and clean by the washing of water through the word. That hee might* (even when wee were little senseleſſe Infants, and thereby as good as double dead to all ſenſe and feeling in treſpaſſes and ſinnes, and by nature the children of wrath) *make us to himſelfe a glorious Church, not having* now at this preſent time (as the Greeke and Latine participles ſignifie) *one ſpot or wrinkle*

wrinkle of sinne or any such thing, but are holy and without blame, Ephes. 5. 26, 27. Because wee are made thus perfectly pure and clean before God, not onely from that one offense of our originall sinne, but also from all the many actuall sinnes of our whole life, even in our baptisme, even when we are Infants, that is, utterly helplesse in our selves, that all this blessednesse may be the more freely upon us: And that (as Saint *Paul* saith) *Although the judgment was by one offense unto condemnation*, yet the gift is not so; *but the free gift is of*

many offenses to iustification, Rom.5.16. *So that if by one mans offense death reigned by one, much more they that receive that abundance of grace, and of the gift of righteousnesse, shall reigne in life by one*, that is, *Iesus Christ*, vers. 17. And thus wee see, that as there is no difference of young or old, but all have sinned, and are deprived and come short of the glory of God: so all that receive this free gift of righteousnesse, are justified freely by Gods grace through the redemption that is in Jesus Christ, *Rom.*3.23,24. And thus much of the excellent causes

cauſes of free Juſtification briefly touched.

2. Secondly, wee muſt conſider deeply the excellent nature it ſelf of free iuſtification, in that it is the head and chiefeſt benefit of the Goſpel, whereby, by the power of Gods imputation we are ſo clothed with the wedding garment of Chriſts perfect righteouſneſſe, that of uniuſt we are made iuſt before God, that is, ſo perfectly holy and righteous from all ſpot of ſinne in the ſight of God freely, by faith alone without works, That (as St. *Paul* ſpeaketh) *wee are made the*

righteousnesse of God in him, that is, in this faith in him: The excellency of which benefit was so rightly marked, and so diligently considered by *Chrysostome*, that he thereupon breaketh out into these words of ioy and admiration of the same, saying, *Qualis sermo? what a saying is this? what heart or understanding can sufficiently commend it, or set it forth? For* (saith he) *the righteous one he made a sinner, that hee might make the sinners righteous: nay he speaketh not so sleightly neither, but that which is farre more: For he said not, hee made him a sinner,*

ner, but ſinne; that we might be made, he ſaith, not righteous, but righteouſneſſe; yea and the righteouſneſſe of God. For this is of God, becauſe it is not of workes: For the former righteouſneſſe of good eſteem in the Church was the righteouſneſſe of the Law and of works; but this is the righteouſneſſe of God. Becauſe it is neceſſary that no ſpot bee found in it, and from hence all ſinne vaniſheth away. Thus hee teacheth the magnificence both of the gift and giver.

3. Thirdly, to look the better into the nature of this benefit; we muſt conſi-

der deeply the excelent parts of this wonderfull benefit, which are these two chiefly.

1. First, that this wedding garment of Christs perfect righteousnesse doth (though mystically, that is, above our reason, sight, sense, and feeling, that we may live by faith in the truth and power of God speaking, and not by sight, sense, and feeling, *Rom.* 4. 18, to 25. yet freely) take away, and truly abolish, not out of our flesh, 1 *Iohn* 1. 8. but utterly abolish from before God, and out of Gods sight, all our sinnes, as these and such like Scriptures teach, *Iohn* 1. 29. *Behold the lambe of*

God

God that taketh away the sins of the world: For I, not you, but *even I*, being *Sol iustitiæ*, the shining sunne of righteousnesse, *Mal. 4. 2. will do away your iniquities like darkenesse, and abolish your sinnes like a mist. Reioyce ye heavens, for the Lord hath done it; Shout ye lower parts of the earth, break forth into praises, O mountaines. For thus hath the Lord redeemed Iacob, and thus will he be glorified in Israel*, Esa. 43. 25. and 44. 22, 23. For *by himself hath Christ purified and made us cleane from our sins, and is set at the right hand of the highest Maiesty*, Heb. 1. 3 Because *if the blood of bulls*

and of goats, and the ashes of an heifer, sprinkling the uncleane, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternall spirit offered himselfe without spot to God, purge, purifie, or make clean, *our consciences from dead workes to serve the living God,* Heb. 9. 13, 14. Therefore *did hee now once in the end of the world appear* εἰς ἀθέτησιν ἁμαρτίας, that is to abolish, *to doe away, or to put away sinne, by the sacrifice of himselfe,* Heb. 9. 26. *For Iesus Christ is that faithfull witnesse, and that first begotten of the dead, and that*

Prince

Prince of the Kings of the earth, who hath loved us, and hath washed us from our sins in his owne blood, Rev. 1. 5. whereby *the blood of Iesus Christ the sonne of God doth make us cleane from all sinne*, 1 *Ioh.* 1. 7. Now the sonne having thus abolished our sinnes from before God, or out of Gods sight, *Col.* 1. 22. Hereupon doth the father pardon, remit, and forgive all the punishment and evill that is due to those sinnes, which his sonne hath freely done away and truely abolished out of his fathers sight, according to that testimony of

of *David*, *Blessed is the man whose iniquities are forgiven, and whose sinnes are covered*, *Psal.* 32. 1. Hereupon is all the anger of the father, and all his displeasure, discontentment, death, and all other evils ceased, upon the justified person before God the father. And thus much briefly of the excellency of the first part of free justification.

2. The excellency of the second part of free justification is, That this wedding garment of Christs perfect righteousnesse doth not only make us & present us righteous in the sight of

of God, but it also maketh us perfectly, and completely, and sufficiently holy, and righteous from all spot of sin in the sight of God, freely by faith onely without workes, or without our perfect working; Yea, so sufficiently, and completely, and perfectly holy, and righteous, that though mystically, yet whersoever we sit, or walk, we shine gloriously holy, and righteous in the sight of God, freely, as these and such like Scriptures teach, *Rom.* 5. 19. *For as by one mans disobedience many were made sinners: so by the obedience of one man*

shall

shall many be made righteous: whereby if by the offense of one, death reigned by one: much more, they which receive the abundance of grace, and that abundance of the gift of righteousnesse, shall reigne in life through one, even Iesus Christ, Rom. 5.17. Therefore did the Angel *Gabriel* propheſie to *Daniel*, that after ſeventy weeks of yeares, not onely ſinne ſhould be finiſhed, and tranſgreſſion made an end of, and reconciliation made for iniquity: *but alſo everlaſting righteouſneſſe be brought in upon the faithfull*, Dan. 9.24. Thus is this righ-

righteousnesse called not only an abundance of righteousnesse, and an everlasting righteousnesse, but also hence it is said to make us complete before God, even *complete in him which is the head of all principalities and powers*, Col. 2. 10. Hence it is said to make us perfect, as *with one sacrifice he hath made perfect for ever all them that are sanctified*, Heb. 10. 14. Hence it is said to make us, and present us to God a glorious Church, as *he hath made us pure or clean, by the washing of water through the word, to make us to himselfe a glorious*

Church,

Church, not having, now at this present time, (as the Greek and Latine Participles signifie) *one spot or wrinckle of sinne, or any such thing*: but to bee so holy, *that wee are unblameable*, or without blemish, *before God Eph.* 27. Because *in the body of his flesh through death he makes us*, or presents us, *so holy that we are* ἄμωμοι καὶ ἀνεγκλήτοι, that is, *without all blame, and without all fault in Gods sight, if we continue rooted and grounded in this faith*; upon which place *Chrysostome* saith, *He hath not only freed us from sin, but also he hath made us honourable, and*

and glorious in Gods ſight. Hence it is that this wedding garment of Chriſts perfect righteouſneſſe was ſignified by the veſture of the gold of *Ophir*, that maketh the bride of Chriſt a Queen, and all glorious within, that is, ſpiritually, and myſtically, ſaying, *At thy right hand doth ſtand the Queene in a veſture of the gold of Ophir, and ſhee is all glorious within, Pſalm* 45.9. Hence is the Church, and every true beleever, made that great wonder in heaven, that is, under the time and ſtate of the Goſpel, called every where in the

New

New Testament *the Kingdome of heaven*, *Matth.* 11. 11, 12. and chapter 13. But what is this wonder? *A woman*, that is, in generall, the whole Church; but in particular, every true beleeving soule, which is as truely by faith married to Christ, as any woman can be married to her husband, *Ephes.* 5. 30. But what of this woman? *Amicta sole, cloathed with the sunne* that shineth in the firmament; that is, clothed with the glorious robes of Christs perfect righteousnesse, making her, whersoever she sitteth or walketh, to shine as glorious in Gods

Gods eyes, as the ſunne ſhineth glorious in our eyes, when ſhee ſhineth in her brighteſt hue. Thus hath Chriſt made his Church to himſelfe a glorious Church, *Epheſ.* 5.27. *And hath the moone under her feet*, that is, the righteouſneſſe of the Law directing the feet of her walking and converſation here before men, and ſhining by ſanctification declaratively to man-ward, *Matth.* 5.16. as the moone ſhineth, and giveth light, that is, man walking in the dark night of this world: and yet hath this moone of ſanctificati-

on

on under her feet, as of small esteeme, in comparison of the glorious sunne of Christs perfect righteousnesse, with which she is clothed, *Phil.* 3.8, 9. *And hath a Crowne of twelve stars upon her head*; that is, hath the doctrine of the Gospel taught by the twelve Apostles and all faithfull Ministers (likened to stars, *Rev.* 1.16,20.) in highest esteem, as her chiefest ornament or crowne. And thus we see how *Christ who knew no sin, was made sinne for us, that we might be made the righteousnesse of God*, by true faith *in him*, 2 *Cor.* 5.21. And thus much

much bee briefly ſpoken of the excellency of the two parts of free iuſtification.

4. Fourthly and laſtly, for the right underſtanding and powerfull laying forth of the excellency of free Juſtification, we muſt deeply conſider, and diligently lay forth the excellent effects and precious fruits of free Juſtification, which are briefly all needfull bleſſings both temporall and eternall; but chiefly and eſpecially theſe ſixe following.

1. Firſt, that by this free Juſtification we are reconciled to God, and ſo reſto-

red

red into his love and favour again: that all anger and displeasure of God being ceased and abolished towards us, God is well pleased and at peace with us, as it was notably prophesied by the Prophet, saying, *I will heale their backslidings, and I will love them freely, for mine anger is turned away from him*, Hosea 14.4. But how came wee to bee thus healed? why, *Christ was wounded for our transgressions, Christ was broken or bruised for our iniquity: The chastisement of our peace was laid upon him, and with his stripes we are healed*, Esay 53.5.

53. 5. Therefore saith the Apostle, *being justified by faith, we have peace with God, through our Lord Iesus Christ, Rom.* 5.1.

2 The second excellent effect is, that by the very hearing, meditating, and reading, to search into the truth and learning of this benefit of free Justification, the holy Ghost is freely and experimentally given unto us to dwell in us, and to take up our souls and bodies to be his blessed temples to dwell in us, as these and such like Scriptures teach: *Received ye the spirit by the works of the Law,*

or by the hearing of faith? that is, of free Justification preached, *Gal.* 3. 2. For, *whilst Peter was preaching of the death and resurrection of Christ*, justifying and freely saving Gods people, *even whilst he was speaking, the holy Ghost fell on all them which heard the word, Acts* 10. 44. Therefore saith S. *Paul, Know you not that your bodies are the temples of the holy Ghost which is in you, 1 Cor.* 3. 16. and 6. 19. For, *if any man have not the spirit of Christ, the same is none of his, Rom.* 8. 9. For when *Paul* preached the resurrection of Christ, that *from*

all

all things from which they could not be justified by the Law of Moses, by Christs resurrection every one that beleeveth is justified: Then the beleevers were filled with joy and with the holy Ghost, Acts 13.39.52.

3 The third excellent effect of Free Justification is, that the justified person is by the holy Ghost thus dwelling in him, so united and truly married as a glorious Bride and Queene, so effectually unto Christ, that he is made a very member of Christ, flesh of his flesh, and bone of his bone. Therefore did the Apostle

say, *Know yee not that your bodies are the members of Christ? Yea, he that is joyned to the Lord is one spirit*, 1 *Cor.* 6. 15, 17. For saith *Paul*, *As the body is one, and hath many members, and all the members of the body, though they be many, yet are but one body: even so is Christ; for by one spirit are we all baptized into one body, whether we be bond or free, and have beene all made to drink into one spirit*, 1 *Cor.* 12. 12, 13. *Now therefore ye are the body of Christ, and members for your part*, vers. 27. Yea, I say, so truly and effectually, *that wee are members of his body*,

body, and of his flesh, and of his bones, *Ephes.* 5. 30. Oh how truly doth the Apostle call these benefits, thus freely wrought upon us by the blood of Christ, *unsearchable riches*, *Eph.* 3. 8. God make us to search into them deeper.

4 The fourth excellent effect of our free Justification is, that hereby we are adopted and made the true children, even sonnes and daughters of the living God. Therefore doth St. *Iohn* say, *As many as received him*, (namely to justifie them by his blood and death) *to them he gave the*

prerogative or dignity to bee the ſonnes of God: For Chriſt hath redeemed us from under the Law, that wee might receive the adoption of ſonnes. And becauſe we are ſonnes, God hath ſent forth the ſpirit of his ſonne into our hearts, to cry Abba, father, Gal.4.5,6. And therefore S. *Iohn* crying out in admiration of this great dignity, ſaid, *Behold what love the Father hath ſhewed toward us, that wee* (things of nothing, *Pſal.* 144.4.) *ſhould be called the ſonnes of God. And now we are the ſonnes of God, but it is not made manifeſt what wee ſhall be; but wee know that when*

when he (which is the son) *shall appeare, we shall be like him*, 1 *Iohn* 3. 1,2.

5 The fifth excellent effect of this free Justification is, that by it wee are made assured heires of eternall glory. For so saith S. *Paul*, *That we being justified by his free grace, are made heires of eternall life*, *Tit.* 3. 7. For *if we bee children, we are also heires, even heires of God, and joint heires with Christ*, *Rom.* 8. 17. *For whom God justifieth, them he also glorifieth*, *Rom.* 8. 30. And therefore is free Justification called the *justification of life*, *Rom.* 5. 18.

Wherefore *Paul* testifieth thus, *I reckon that the sufferings of this life are not worthy to bee compared with the glory which shall be revealed in us*, *Rom.* 8.18.

6. The sixth excellent effect of free justification is, that by it we are made, as the upshot and fulnesse of all that our hearts can wish, *truly blessed.* For (saith Saint *Paul*) *David pronounceth that man or that woman to be a blessed man, or a blessed woman, to whom the Lord imputeth righteousnesse without works*, *Rom.* 4.6. whereof hee testifieth further to the Galathians, saying, *The Scrip-*

Scripture (that is, the Spirit of God ſpeaking in the Scripture) *foreſeeing that God would juſtifie the heathen through faith, preached before this joyfull newes of the Goſpel unto Abraham, ſaying, in thee ſhall all the Gentiles bee bleſſed: So that they that bee of this faith*, of free juſtification, *are bleſſed with faithfull Abraham*, *Gal.*3.8, 9. And can our hearts wiſh or deſire any more? This is the royalty of having on the wedding garment of Chriſts perfect righteouſneſſe freely given us to cleanſe us from our ſecret ſinnes and breaches of the

tenth commandement unknown unto our selves, *Psal.* 19.12. And to make us, and all our works, both naturall, civill, and religious, pure, clean, & perfectly holy and righteous from all spot of sinne in the sight of God, freely without workes, or our perfect working of them: as Saint *Paul* testifieth, saying, *to the pure all things*, that is, our naturall works, and our civill works, and our religious workes, and *all things are pure*, *Tit.* 1.15. *Thus* onely by free justification *hath Christ delivered us from this present evill world, according to the will*

will of God, even our father, Gal. 1.4. *Thus hath God made us meet to bee partakers of the inheritance of the Saints in light.* Becauſe *he hath* thus *delivered us from the power* or kingdome *of darkneſſe and hath tranſlated us into the Kingdome of his deare ſonne, Col.* 1. 12, 13. Thus our righteouſneſſe exceeding the righteouſneſſe of the Scribes and Phariſees, we are entred into the kingdom of heaven, *Matth.* 5.20. *which kingdome of heaven is within us,* Luk. 17.21. For *the kingdome of heaven is righteouſneſſe, and peace, and joy in the holy Ghoſt, Rom.* 14.17.

14.17. And thus if any man, either Preacher, or private Christian, have some true touch, first of the horrible filthinesse of the least sin in Gods sight, and then of this glorious excellency of free justification thus perfectly healing us of it, it will make us to say with Saint *Paul: Yea doubtlesse I count all things but losse for the excellency of the knowledg sake of Christ Iesus my Lord, for whom I have suffered the losse of all things, and doe count them but dung, that I may make my gain of Christ, and be found in him, not having mine owne righteousnesse,*

neſſe, which is of the law, but that which is through the faith of Chriſt, even the righteouſneſſe which is of God through faith, *Phil.* 3. 8, 9. which one Scripture I have now divers times alledged, becauſe it ſo fully deſcribeth the markes, or rather the very nature and eſſence of the true ſaving faith. That whoſoever doth in any meaſure of truth feele the ſame with *Paul* in his heart, let him certainely know that he hath eſcaped out of the *moſt dangerous dead Faith*, and hath *Pauls* faith, that is, the true, lively, and juſtifying faith, which

which onely most certainly saveth him, and glorifieth him. For, *whom God justifieth, them also hee glorifieth*, *Rom.* 8.30. And thus much be spoken of the two main points of religion, which being thus thorowly looked into, and deeply considered, are the effectual means to deliver us out of the dead faith, and to translate us into the true, lively, justifying, and saving faith.

Now out of these two points thus thorowly looked into, and deeply considered, will infallibly flow a third thing; which (as St. *Iohn* teacheth in all his three Epistles, is Love; which

which *Paul* also very resolutely testifieth, saying, *For in Christ Iesus neither circumcision availeth any thing, nor uncircumcision, but faith which is effectuall, operative, or workfull by love.* For the true beleever having by this true faith a feeling of the true love of Christ toward him, it onely and infallibly inflames his heart with the true love of Christ againe, and of God in Christ, and of his whole Church, & of every child of God in particular, which true love constraineth the beleever, 2 *Cor.* 5. 14. Not onely to doe his vocation diligently, and so with *David* to serve his gene-

generation faithfully, *Act.* 13.36. (as S. *Paul* likewise teacheth, *Gal.*5.13. saying, *Brethren, ye have been called unto liberty*, that is, Now after that faith is come, ye are no longer under the whipping Schoole-master, *Gal.*3.25. Wherein though ye were heires, yet being as little children, ye differed nothing from servants, *Gal.* 4.1. Onely, *use not your liberty for an occasion to the flesh, but by love serve one another*) but also it constraineth him to break off from, and to mortifie all sinne, and ungodly conversation; and to walk

walke freely, cheerfully, sincerely, and zealously in all Gods will and commandements declaratively to manward, which is true sanctification. And thus it is most true which the established doctrine of our Church largely teacheth, saying, *That this true faith of free justification is a thing of perfect vertue, and wonderfull operation, strength and power, to bring forth all good motions and good works: or else it is not the true, lively, justifying faith, but the blind, dead faith, that leaves men in sin, death, and double damnation,*

as

as these and such like Scriptures teach, *Titus* 2.11. to 15. *For that grace of God*, namely of free justification, *bringeth salvation*, for nothing brings salvation upon men, but onely the grace of free justification, and therefore it is called the *justification of life*, *Rom.* 5.18. *hath appeared to all men, and teacheth us disciamine charitatis*, by the instructing power and force of love, *to deny all ungodlinesse and worldly lusts, and to live soberly, and righteously, and godly in this present world.* What is the moving or effecting cause hereof? Because

cause *Christ gave himself for us to redeem us from all our iniquities and purge or purifie or make* us clean *to be a peculiar people to himself, zealous of good works*, vers. 14. Thus *Paul* pithily expresseth also to the *Ephesians*, chap. 2. 10. saying, *For wee are Gods workmanship* (namely by free justification) *created in Christ Iesus*, that is, made by free Justification new creatures to Godward, 2 *Cor.* 5. 17. 21. that is, formed anew in Christ Jesus *Gal.* 4. 19. *unto good workes*, that is, to Sanctification, Repentance, Mortification, Sincerity, and Vniversall

decla-

declarative obedience to all Gods will and commandements declaratively to man-ward, *Which God hath fore-ordained that we should walk in them*: Hence it is that Saint *Iohn* also so vehemently testifieth, 1 *Iohn* 3.6,9. saying, *whosoever is borne of God*, that is, whosoever is iustified *sinneth not*, that is, sinneth not wittingly and willingly, with free stream running to sinne as before his free iustification. *For Gods seed*, that is, some true sight of Gods pure and righteous nature, infinitely hating the creature defiled with the least

least sinne in his sight, and some feeling of the infinite love of Christ bleeding out his bloud and life to iustifie him; this seed *remaineth in him, and hee cannot sinne*, that is, hee cannot lead so dissolute a conversation in sinne, as he did before, *Because he is born of God*, that is, Because of a wilde crab-tree, he (by free iustification) is made a perfect good tree to Godward. Therefore hee cannot choose but bring forth the good fruit to man-ward of Sanctification. This is largely taught in the whole fifth and sixth chapters of the Epistle to the

the *Romanes*, where it is ſhewed, that free juſtification as the cauſe, and ſanctification as the eff. &, doe alwayes follow unſeparably one the other. Hence it is that S. *Iames* 2.14. doth ſo ſharply taunt carnall profeſſors of free juſtification, ſaying, *What doth it profit, my brethren, for a man to ſay, hee hath faith, and hath not works. Can that faith ſave him?* No, *But ſhew me thy faith by thy works.*

And here mark, how he ſaith not, ſhew God thy faith by thy works, nor ſhew thy ſelfe thy faith by thy works; but *ſhew me*, that

am thy Christian Minister, that have the charge of thy soule, and have the keyes given me of the Kingdom of heaven to binde thee and loose thee, *Matth.* 16. 19. *shew him thy faith by thy works*, or thy Christian neighbours that dwell round about thee, and deale with thee, *shew them thy faith* (namely that it is true and sound) *by thy works*, that is, by thy sanctified words and deeds that flow from love and a godly conversation. *For know, O thou vaine man, that faith without such works is dead: Seest thou not that by the example*

of

of Abraham and Rahab, that faith was effectuall, operative, and powerfull by works, and by their works was their faith made perfect, that is, declared to bee found and true. *But as the body without the spirit is dead, so faith also without sanctified words and deeds flowing from true love, is dead*, verse 26. This even Christ himselfe teacheth also, *Mat.* 5. 16. saying, *Let your light*, namely of free Justification, *so shine before men*: how shine? by sanctification, *that they may see*, the beames of, *your good works, and glorifie your father which is in heaven*. Thus a Christian

Christian (as Saint *Iames* speaks) is made perfect, and entire, lacking nothing: why? becauſe he is *pure as the Sunne* to Godward by free Juſtification, *faire as the Moone* to Manward by ſanctification, *and terrible as an army with banners by zeale of Gods glory, Cant. 6. 9.*

This is the eſtabliſhed doctrine of our Church: this is true Proteſtancy: this is ὀρθοποδεῖν, to goe with a right foot to the truth of the Goſpel, *Gal. 2. 14.* If any man can ſhew me a better way, I will endeavour to run with him in it. But if this be the old way that we

bee commanded of God, *Ier.6.16.* to ask after, that old *Abraham* and all the ancient saved fathers walked in, mentioned *Heb.11.* And not only the old way, but also the good way which only bringeth rest and peace unto our soules: For *being justified by faith, wee have peace with God, Rom.5.1.* Then let us embrace one another in the truth of this way. Let no man be so wilfull and obstinate to his owne damnation, as to say with the stubborne lost Jewes, *Wee will not walk in it, Ier.6.16.*

FINIS.

Abra-

Abrahams Stepps of Faith.

The two maine saving points of Religion, the deep consideration by Gods holy spirit, and thorough marking whereof, causeth our true conversion, peace of conscience, and assurance of free salvation by Iesus Christ.

Being the expresse word of God, and the established

Doctrine of our Church, at the restoring of the pure Gospel of Christ into this land; enjoyned to the Ministers of *England* by the godly authority and publick consent of Parliamēt, to be taught to the people for suppression of Errours and Popery, for the quieting of consciences in the matters of religion, for the beating down of sin and all vitiousnes of life out of the Land: consisting of these two main points, mentioned *Iohn* 17.3. *This is eternall life to know thee the only true, God,*

God, and Iesus Christ whom thou hast sent.

FIrst, that the filthinesse of sinne is such to Gods infinite, pure and righteous nature, that God cannot but detest, curse, and abhor the creature that hath any sin in his sight, as these and such like Scriptures teach, *Esay* 59.2. *Deut.* 27.26. 2 *Pet.*2.4. *Rom.*5.12. *Deut.* 28.15. to 20. Because sin being spirituall high Treason against the highest Majesty, 1 *Sam.* 15.23. and the Image of the Devill doth make the creature spiritually foule, filthy, loath-

some, and abominable in Gods sight, though no curse and punishment should follow upon the same, as these and such like Scriptures teach, *Iob* 15.15,16. *Hab.* 1.13. *Mark* 7.20. to 25. Yea and makes the best good works of the most sanctified children of God to be sin, and all their righteousnesse of sanctification to be as foule, filthy, menstruous rags, as these and such like Scriptures teach, *Rom.*7.18. *Esay* 64.6. *Rom.* 4.5. *Gal.*3.22. And we must look so deepely into the truth of this first point, that wee bee throughly affected with

with the ſame as the Prophet *Eſay* was, chap. 6. 5. the neglect whereof is the main cauſe that the huge multitude, yea of many zealous workers, doe periſh in the dead Faith: Becauſe they know not God, that is, his righteouſneſſe, that is, his holy and righteous nature, wherein we were moſt blinded by the fall of *Adam*, *Eſay* 46. 12. 13. this is the firſt point.

The ſecond point is, that by the power of Gods imputation we are ſo clothed with the wedding-garment of Chriſts perfect righteouſneſſe, that all our ſinnes

being done away and abolished out of Gods sight, we and all our works are freely made, of unjust, just before God, that is, perfectly holy and righteous, from all spot of sin, in the sight of God freely, by faith only without works, as these and such like Scriptures doe teach, *Dan.* 9.24. *Esay* 45.24,25. *Esay* 53.11. *Rom.* 5. 16,17, 18. 2 *Cor.* 5.21. *Rom.* 5.19. *Rom.* 3.23,24,28. *Tit.* 1.15.

Hereby we may see that the parts of free Justification are two: First, that by the blood and wedding-garment of Christs perfect righteousnesse all our sins

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are done away & abolished, not out of us, 1 *Iohn* 1. 8. (that we may live by faith) *Gal.* 2.20. but from before God, or out of Gods sight, 1 *Col.* 1.22. and we and all our works are made pure and cleane from all sin freely in the sight of God, as these and such like Scriptures teach, *Esay* 44. 22. *Iohn* 1. 29. *Esay* 43.25. 1 *Iohn* 1.7. *Revel.* 1.5,6. *Heb.* 9.26. *Act.* 10.15. *Act.* 15.8,9. *Heb.* 1, 3. and 9. 13,14. *Col.* 1.22. And this was the Prophet *Esay's* remedy against the filthinesse of his sin in Gods sight, chap. 6. 6,7.

Secondly, that the same

wedding-garmẽt of Christs perfect righteousneſſe doth alſo make us, and all our works of unjuſt, juſt before God, that is, perfectly holy and righteous, from all ſpot of ſin, in the ſight of God freely without our perfect workings, as theſe and ſuch like Scriptures teach, *Eſay* 61.10. *Rom.* 3.21,22. *Eph.* 5.26,27. *Rom.* 5.17,19. *Rev.* 3.18. *Col.* 1.22. & 2.10. *Rom.* 8.4. & 9.30. *Heb.* 10.14. And mark how I ſay, not only we our perſons, but alſo all our works, both naturall, civill, and religious, and all our ſanctified actions, which by their imperfections are in them.

themſelves foule and filthy, are by free Juſtification made ſo pure and clean, yea ſo perfectly holy and righteous, and thereby ſo acceptable and perfectly well-pleaſing to God, that they are all (as I ſaid) both naturall, civill, and religious actions, like the excellent ſacrifice of righteous *Abel*, and works of *Enoch*, *Noah*, *Abraham*, as theſe and ſuch like Scriptures teach, *Heb.* 11.4,5,6,7, &c. 1 *Pet.* 2.5. *Heb.* 13.16. *Act.* 15.9. *Hoſ.* 14.2. *Heb.* 13.15. *Phil.* 4.18. *Heb.* 13.20,21. This is the Kingdom of heaven ſet up here on earth by Chriſt,

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so much spoken of in the Gospel, *Matth.* 11. 11,12. *Matth.*6.33. *Rom.*4.17,18. this is to know Jesus Christ whom the Father hath sent, *Iohn* 17.3.

Now God will have this benefit of Christs righteousnesse, justifying both our persons and works, to be received and enjoyed by faith only for divers Reasons. First, that it may be free, only for taking it by faith. Secondly,that it may be to the praise and glory of his grace, *Eph.*1.4,5,6. Thirdly, that he that glorieth,may glory only in the Lord Christ, *Esay.* 45. 25.

1 *Cor.*

1 *Cor.* 1. 30, 31. Fourthly, that none may boaſt, but be humbled in his beſt works of ſanctification, *Eph.* 2. 9. *Rom.* 7. 24. Fifthly, that the promiſe of inheritance of Righteouſneſſe and Life might be ſure to all the ſeed *Rom.* 4. 16. Sixthly, and eſpecially becauſe none ſhall be ſaved but the true children of *Abraham*, as theſe Scriptures teach, *Rom.* 2. 28, 29. *Rom* 4. 11, 12, 16. *Gal.* 3. 16. 29. But none are the true children of *Abraham*, but ſuch as walk in the ſteps of the faith of their father *Abraham*, *Rom.* 4. 12. Therefore it is exceeding needfull,

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full, yea only necessary to know what those steps are; hereof the Apostle doth diligently describe unto us the justifying faith of *Abraham*, *Rom.* 4. 17. to 22. that we may not be ignorant except wee will be wilfull in our owne just damnation, what those steps of *Abrahams* faith were, which were these foure.

The first step is the foundation and ground of *Abrahams* faith, namely that he beleeved in him that quickens the dead, and calleth those things that be not, as though they were, verse 17. that is, he makes the things

that

that be not to have as true a being before himſelfe, by his call, or as he cals them, as if they had a viſible being to our eyes; and ſo faith is a true ſubſtance and being of things that are not ſeen, *Heb.* 11. 1. This is the firſt Step.

The ſecond Step is the battell of his faith, namely that *Abraham* againſt, or contrary to hope, beleeved under hope, according as it was ſpoken: So ſhall thy ſeed be, verſe 18. that is, contrary to all hope of what he ſaw and felt in himſelfe, in that he was as good as dead to the having of children,

children, and yet he beleeved under hope of Gods word, according as it was spoken; not that hee, notwithstanding his deadnesse to children, should yet have three or four children: but, thou art so fruitfull before me, that thy seed shall be as the stars of heaven for multitude: In this was the battell of his faith, in that against hope he beleeved under hope.

The third step is the victory of his faith, namely, that he not weake in faith, considered not, but pulled back his eyes from his own body now dead, and thereby impos-

impoſſible to reaſon to have children: and alſo conſidered not the deadneſſe of *Sarahs* wombe, who was more unlikely to have children than he: neither did he doubt of the promiſe of God by unbeliefe, but was ſtrengthened in faith: and thus got the victory in his faith, verſe 19.

The fourth ſtep is the triumph of faith, namely, that he gave glory to God, that is, confeſſed in his heart the truth of God ſpeaking, though he ſpake impoſſible things to reaſon, and preſent ſenſe and feeling: and alſo glorified the power of God

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as all-sufficient to doe impossible things as hee had spoken it. Being fully assured that hee which had spoken, though it seemed never so impossible, must needs be true of his word, and also was able to doe it. Because hee hath power enough to do all impossible things to reason, and so gave glory to God, vers. 20, 21. and therfore it was imputed unto him for righteousnes vers. 22.

Now this was not written for *Abraham* onely, that it was imputed unto him for righteousnesse, vers. 23. but also for us, to whom it shall

ſhall be imputed for righteouſneſſe that truſt in the death of Chriſt, for the aboliſhing of our ſins; and in his reſurrection for our free and full iuſtification, whereby as the true ſonnes and daughters of *Abraham* wee do imitate in our free iuſtification *Abrahams* faith, and ſo doe walke in the ſteps of the faith of our father *Abraham*, thus or after this manner.

Firſt is the foundation and ground of our faith of free iuſtification, namely, to beleeve in God, that by imputing his ſons righteouſneſſe, quickens them that

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are dead in trespasses and sins, *Ephes.* 2.5. How? by making us that are not iust and righteous, to be by his call, as truly and perfectly iust and righteous in Gods sight, as he calls us, as if we did see and feele our selves perfectly holy and righteous in outward sense and feeling, and this is the foundation and ground of our free iustification, which causeth the substance and very being of free iustification to be in us, *Rom.* 3.26. though we doe see no such things with bodily eyes, *Heb.* 11.1,3.

Secondly followes the battel

battel in our faith of free iuſtification, that wee contrary to all hope of what we ſee and feel in our ſelvs, whereby we ſee and feel our own righteouſneſſe to be as filthy menſtruous rags, *Eſa. 64. 6.* do yet beleeve under hope of Chriſts righteouſneſſe, that we of uniuſt are made iuſt before God, that is, our bodies and ſouls are made perfectly holy and righteous from all ſpot of ſin in the ſight of God freely without works according to that which is ſpoken, *As by the diſobedience of one man many were made ſinners; ſo by the obedience of one ſhall ma-*

ny be made righteous, Rom. 5. 19. according as it is spoken, *The bloud of Iesus Christ the Son of God doth make us clean from all sin*, 1 *Ioh.* 1. 7. this is the battell in the faith of our free iustification, that against hope we beleeve under hope.

Thirdly followes the victory, that we not weak in faith doe not consider, but pull back our eyes from the free consideration of our bodies which we feel dead in sinne, *Rom.* 7. 24. nor yet consider the deadnesse of our natures by originall corruption dwelling in us, like *Sarahs* unfruitfull womb:

wombe: neither will wee doubt of this iuſtifying promiſe by unbelief, but be ſtrengthened in faith, that our bodies and ſoules are made perfectly holy and righteous from all ſpot of ſin in the ſight of God freely. And thus we get with *Abraham* the victory in our faith of free iuſtification.

Fourthly follows the triumph of faith of free iuſtification, that wee give glory to God; being fully aſſured that he which hath ſpoken it, that by his Sons bloud he hath made us pure and clean, yea perfectly holy and righteous from all ſpot of

of sin in his own sight freely, *Heb.* 10. 14. *Col.* 1. 22. must needs be true of his word: and also able to doe it, because hee is almighty and hath power sufficient to doe all things, to reason, sense, and feeling impossible, *Matth.* 19. 26. *Luk.* 1. 37. and so gives glory to God, which is the Religion of Religions, the worship of worships, the service of services, the sacrifice of sacrifices, the wisdome of wisdomes, the righteousnesse of righteousnesses, without which all other service and worship are sinne and abomination in the sight

ſight of God, *Luk.16.15. Heb.10.38,39.*

Thus we walking by free juſtification in the ſteps of our father *Abraham*, there follow thereof theſe two great and excellent effects.

Firſt, perfect reconciliation and peace with God, *for being juſtified by faith we have peace with God, Rom.5.1* And all evils and puniſhments for ſin being done away, that we may ſerve God without fear, *Luk.1.74.* we are truly bleſſed, *for as many as are of faith of free iuſtification, are bleſſed with faithful Abraham, Gal.38.9.* and together with faithfull

Abraham are made sufficiently rich with all temporall riches, *Gen.* 13.2,5,6. and also spirituall and eternall riches which *Abraham* chiefly rejoyced in, *Ioh.*8.56. 2 *Cor.*8.9. *Heb.* 11.9, 10. yea heirs of the whole world onely by this righteousnesse of faith: for (saith *Paul*) the promise that *Abraham* should be the heire of the world, was not given unto *Abraham* or to his seed through the Law, but through the righteousnesse of faith, *Rom.*4.13. 1 *Cor.*3. 22,23. For if they that are of the Law be heires, faith is made void, and the promise

miſe is made of none effect, verſ.14. Therefore it is of faith, that it may come by grace, and the promiſe might be ſure to all the ſeed, not to that only which is of the Law, that is, to the Jewes onely; but alſo to that which is of the faith of *Abraham*, that is, to the Gentiles alſo, who is the father of us all, verſ. 16.

The ſecond effect is, that this faith of free juſtification, and this walking in the ſteps of our father *Abraham*, cauſeth us infallibly to walke in the ſteps of the works of our father *Abraham*, whereby like *Abraham*

without the Law of the ten Commandements, we walk holily, soberly, and righteously in all Gods Commandements declaratively to manward, being zealous of good workes, *Tit.* 2. 11, 12, 13. &c. By all this it is clear that the practice, and preachings, and bookes of such Ministers are exceeding bad and dangerous, as by a prepostrous zeale of works and well-doings, speake little or nothing of faith of free justification; thinking by the dead faith it is an easie matter to walk in the steps of the faith of *Abraham*, but that all the hard-

hardneſſe lyeth in workings and well-doings; and therfore do call for a good life, and the doing of all holy duties zealouſly, but prepoſterouſly, before people be ſure by comfort and joy of free iuſtification, that they walke in the ſteps of the faith our father *Abraham*: ſuch Miniſters (I ſay) in ſtead of making people the true children of *Abraham*, of the free woman *Sarah*, do make them baſtard children of the bond-woman *Hagar*, that muſt be caſt out of the inheritance, *Gal.* 4. 21. In ſtead of making them the children of the promiſe,

they make them children that will be under the Law and workes, *Gal.*4.21. In stead of making them children of faith and of the blessing, they make them the children of workes and of the curse, *Gal.*3.10. In stead of working peace with God in their consciences, they worke unquietnesse, fears, and troubles of conscience about workes: In stead of making the inheritance of righteousnesse and life to come by grace, and the promise to be sure to all the seed, they make it to come as it were by working, and the promise to be unsure

unsure and doubtfull to all the seed: In stead of making them heires of all blessings temporall and eternall with faithfull *Abraham*, they make them as much as in them lyeth heires of all evils and punishments, with the deceitfull workmen mentioned 2 *Cor.* 11. 13,14,15. In stead of making them to walke in the true good workes of *Abraham*, they make them at the best but to walk in the seeming good works of the devouter sort of Scribes and Pharisees, that is in a legall bastard sanctification, which is of high esteem and beau-

ty amongst men, but is filthy abomination in the sight of God. *Luk.* 18.19. *Rom.* 10.2, 3. *Luk.* 18.19. 11.12. *Act.* 22.3, 4. & 26. 5.7. & 13.50.

The true Treasure of the Heart.

Matth. 6.21.

For where your treasure is, there will your hearts be also: so that if the wedding garment of Christs perfect righteousnesse making us perfectly holy and righteous from all spot of sin in the

the ſight of God freely, by faith onely, without works and working, be our treaſure, there will be our hearts and tongues alſo; and then our hearts ſtand right to Chriſt, and our tongues to make others chaſt virgins to Chriſt, 2 *Cor.* 11. 2, 3. and true children of *Abraham*, and of that Jeruſalem which is above, the mother of us all, and we ſhall never bee caſt out as baſtard children, *Gal.* 1. 21, to 31. *Col.* 1. 28, 29, 21, 22. & chap. 2. 10. *Heb.* 10. 14. *Rom.* 5. 10, 21. *Col.* 1. 12, 13. Becauſe wee bring forth a true godly life, only for and by the joy and excellency of

of *Free Iustification*, not carnally but rightly understood and embraced, *Tit.* 2. 11, 12, 13, 14. But if Sanctification, repentance, humiliation, mortification, universall obedience, holy & righteous walking in all Gods commandements, sincerity, and new life, and such like works bee our treasure and diamond, then there will be our hearts and tongues also to extoll, dignifie, and extort the same, whereby producing by legall arguments but a false bastard sanctification, *Phil.* 3. 6. our hearts stand adulterously to Christ; and all such preaching and holi-

holineſſe produced thereby is but idolatry and unbelief, 2 *Cor.*11.13 14,15. and ſuch Preachers by miſunderſtanding and darkning *Free Iuſtification*, do *ipſo facto* ſtand accurſed by S. *Paul*, and excommunicated, though in all other gifts and graces they bee like Angels from heaven, *Gal.*1.8,9. and ever in danger of ſudden death, *Rev.*3.13. *Gal.*5.12. Therefore beware of the *dead Faith*, which being varniſhed and gilt over with a prepoſterous zeal and opinion of holineſſe and righteouſneſſe before God, by walking in all Gods commande-

ments,

ments, doth give Christ and true Iustification a Iudas his kisse, Rom. 10.3. And yet such Preachers tremble not as they go up into the Pulpits, although their preachings be both idolatrous and adulterous.

Here is life and death, who hath an ear to regard it?

1 AP 57

FINIS.